

THE DEFENDER

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—Episcopal Chapel of the Transfiguration Jackson Hole, Wyoming.

GERALD B. WINROD

★ EDITOR



GOD'S HAND IN OUR HISTORY

OUR GOD whom we know and serve today is a God of purpose. If ever a nation could point to the hand of God in its history, our United States is that nation. ...

We can find God's hand even in the very discovery of America. Out on the sea the prow of Columbus' ship was headed straight for Delaware Bay. Then flocks of birds were observed flying southwest. Pinzon persuaded Columbus to change the course of the ship and follow the birds. Hence, Columbus landed on the little island of San Salvador of the West Indies rather than Delaware Bay. Columbus took possession of San Salvador in the name of Ferdinand and Isabella for Spain.

According to many scholars of history, the Mohammedans in the early days came near the American coast. They would have landed had their boats not been destroyed. This country was not destined to have the Mohammedan religion, but Christianity.

The Chinese make special claims to having discovered America. Their claim is that New Mexico was visited in A. D. 499, nearly a thousand years before Columbus. But no permanent settlement was effected. Why? Not to the Chinese as followers of Confucius, but to the followers of Christ was this country to be given. Surely His hand can be seen in our country's discovery.

DIVINE DELIVERANCE OF AMERICA

His hand can unmistakably be seen in our Nation's divine deliverances. Three years after the Pilgrims landed at Plymouth a severe drought burned the grass brown and threatened to destroy the crops. The stock of food was destroyed and none could be depended on from England.

In that dark hour, when all expected to die of hunger, the Pilgrim Fathers took refuge in God. For almost nine hours they sought God on a day of humiliation and prayer. They pleaded to the Almighty until He heard them. Before evening, rain began to fall; the refreshing showers continued until the parched vegetation was revived and the harvest was spared. The Plymouth company was saved by divine intervention.

Similarly, a century later, in 1746 when the French in Nova Scotia equipped 40 warships to destroy New England, the churches in the territory sat aside a day of prayer. Even while they prayed, a wind arose and became almost a hurricane and wrecked the enemy ships.

Again, in the devastating winter of 1777 prayer prevailed. The American struggle for independence seemed lost, when, at Valley Forge, the ragged Continentals hungry, ill clothed, disorganized, stained the Pennsylvania snow with their lifeblood, while not far away in

Philadelphia and New York the Tories enjoyed a smart social season and the atheist Tom Paine wrote vicious attacks on George Washington's character.

In these gloomy hours Washington, according to an eyewitness, knelt down, as thousands of Christians knelt in their churches during that crisis, and pleaded with God to sustain the dying American cause. Then the light did begin to dawn and the prospects for victory became brighter from then on. Divine deliverance had come.

Who can deny that divine deliverance saved our country early in 1863. In that day it seemed that the Union would be destroyed. In the time of testing Abraham Lincoln proclaimed a day of prayer and penance, requesting the Nation to ask of God, "pardon for our national sins and the restoration of our now divided and suffering country to its former condition of unity and peace." The plea was answered.

DEVELOPMENT

God's hand is seen not only in our discovery and deliverance but also in our development. In our earliest development our Nation has been led by great men.

Recall the Constitutional Convention which met at Philadelphia. No such convention has ever been held since in the annals of time. It was composed of 55 men — and what men they were. Giants in intellect and moral character. Twenty-nine of these men were college or university graduates. Those that were not, were men of imperial intellect. There was Franklin, the great philosopher; Washington, the great patriot; Madison and Hamilton, two of the greatest minds of their day.

Each of our Thirteen Original Colonies had a religious foundation. Their leaders had very few books but they all had the Bible and they read it.

The Charter of Virginia assured its colonists the right to live together in Christian peace.

The Plymouth Charter specifies that the colony is established to "advance the enlargement of the Christian religion to the glory of God Almighty."

The Delaware Charter defines one purpose of settlement as the "further propagation of the Holy Gospel."

We are a favored people and we ought to be a thankful people.

(From a sermon preached on the U.S.S. Upshur late last year by Chaplain R. A. Hancock.)

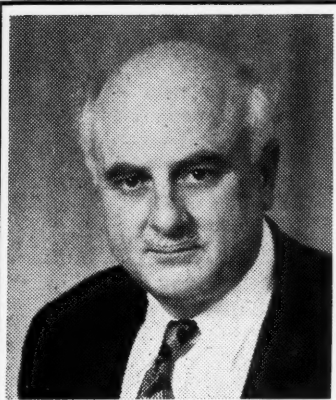
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DEFENDER MAGAZINE



ANSWERING THE BIG SMEAR

A Defender Hour Broadcast... By Dr. Gerald B. Winrod

DR. HARRY M. HOXSEY is these days taking a great deal of punishment. His cancer clinic at Dallas is being maligned and misrepresented by an organized campaign of falsehood and vilification.

Unless the matter is corrected in the public mind, a large number of cancer victims will suffer and die — who need not suffer and die!

On this broadcast I shall try to answer some of the more vicious falsehoods which you are these days reading in the press and hearing over the radio. Many well-meaning people are being misled. You who know the truth must do everything possible to share it with others. Something must be done to counteract the lies.

The Big Smear, carefully planned according to an obvious pattern, is serious, not due primarily to the fact that a great humanitarian institution is being misrepresented, but because many cancer sufferers deceived by false propaganda will bleed, burn and die who could be cured at Dallas. The very lives of millions are at stake for the reason that one out of every four Americans is today a victim of the disease.

The men and groups who are trying to destroy the Hoxsey cancer treatment insist that the ailment is incurable. This simply is NOT true. Cancer, both internal and external, is being cured by the Hoxsey system of chemotherapy.

These interests possess great power. They have inexhaustible sums of money. They are resourceful. They know how to make miserable those whom they mark for destruction. Dr. Hoxsey is receiving the full benefit of their striking power. Christians who understand what is happening should keep him and the Clinic covered by prayer.

We do not possess human weapons sufficiently strong to cope with this monstrous evil. Help must be realized from above human levels. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

WINCHELL'S PART IN THE CONSPIRACY

A master plan has been mapped by conspirators who are making enormous sums of money by cutting, bleeding and burning cancer sufferers. The average victim spends in the neighborhood of six thousand dollars on these futile systems before he dies.

When a man is suddenly struck from a hundred different directions at the same time, it doesn't just happen! There is careful, meticulous planning behind

the present attack. The most advanced smear techniques and methods of psychological warfare are being employed.

A high command, a big brain, is giving the orders. Wires are pulled and puppets are dancing. The conspirators are arrogant and boastful, conscious of their power, convinced that they will succeed in their efforts to rob humanity of the Hoxsey treatment.

It's a shame, a downright sin and shame, to take from cancer sufferers their one hope of finding relief. Before God, these men will have much for which to answer.

The master plan reaches all the way from the Chicago offices of the American Medical Association, down to Walter Winchell. No finer tribute could be paid Dr. Hoxsey than for Winchell to oppose him.

When this purveyor of filth joined in the Big Smear, by screaming falsehoods against Dr. Hoxsey into the microphone, I thought of something he did back in 1939. Those were the days when he was following the Communist line in his daily column and Sunday night broadcasts.

On that occasion, he sent a book devoted to smearing patriotic Americans to every member of the United States Congress, with a letter of commendation. This book, attacking some of the finest and most loyal Americans of our generation, was written by a staff writer

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on the Communist *Daily Worker*, financed, printed and circulated by the Communist Party.

The name of the author was John Spivak. The name of the book was "Secret Armies" — the most potent piece of Communist propaganda ever promoted in the United States.

This man Winchell sent a complimentary copy to every member of the House and Senate with a personal letter of endorsement. Those were the years when he was helping the Communist movement build up its present strength.

I thought he was mistaken then and I think he is mistaken now. I very much doubt, however, that he is capable of saying or doing anything to really hurt Dr. Hoxsey. The public pretty well has his number!

LIFE'S PART IN THE CONSPIRACY

Let us now turn to *Life* magazine. I suppose many of you have taken note of the part it is playing in the Big Smear. A damaging article appears in its columns. The story is a compilation of half truths, falsehoods and trick photography.

I have used the term psychological warfare. Let's see how it works! In this article there is spread before you one of the most despicable misuses of words ever to appear in any publication.

Very well, I have with me here at the microphone a photograph taken by *Life's* photographer sent out from New York to shoot a series of pictures at the Dallas Clinic.

It shows a couple of tables, rolls of wrapping paper, a pile of pasteboard, shelves, bins, boxes, three trash cans, several chairs, a small pile of dirt on the floor where someone had been sweeping, and three pop bottles taken at close range to make them loom large in the picture.

And under it we read these words: "In Pill-Packing Room in Dallas, cancer pills are kept in bins near pile of dirt. Workers change clothes behind a partition in same room."

You are supposed to infer that someone comes down to the Clinic every

morning and puts a pile of dirt under the bins where the Hoxsey medications are stored.

There's plenty of dirt in the article ... but not at the Clinic. The dirt is in the editorial offices of Life magazine.

When this publication was brought into our studios here in Wichita, a member of the staff who believes in the Hoxsey treatment was actually deceived — so cleverly was the ruse manipulated. This is probably true of many others.

Here are the facts: The picture was actually taken in the basement of the Clinic, a storeroom and wrapping room far removed from the places where patients are examined and treated by the eleven doctors and more than fifty nurses, technicians, cancer specialists and other members of the staff.

Several people work in the basement preparing and mailing out packages of Hoxsey medications to the Clinic's eleven thousand patients in all parts of the United States and foreign countries. Of course there is wrapping to be done ... and packages to be taken to the Post Office.

Now, I shall quote again what *Life's* editors printed under the picture taken in the basement. Note the play on words: "In Pill-Packing Room in Dallas, cancer pills are kept in bins near pile of dirt."

You would gain an impression that the Hoxsey cancer medications are left exposed, in the open, in filthy surroundings. What an outrage, misrepresentation, fabrication and utter deception!

In reality, the Hoxsey medications are produced by some of the best trained doctors and chemists in the United States, in immaculate laboratories operated on the most up-to-date lines, under conditions as sanitary as any drug house in the world.

The medications are then placed in sealed packages, boxes or bottles. When the time comes to mail them out, they are taken downstairs, placed in bins, and held for wrapping, to be packed and sent on their way.

This shows how completely *Life* distorted the facts in an effort to destroy faith in the therapeutic value of the

Hoxsey treatment. It is to be questioned if there has ever been a more vicious fabrication in the history of American journalism.

The fact that a magazine may be powerfully financed and successful in building up a large circulation ...

The fact that it may be well-edited and printed on slick paper in bright colors ...

The fact that it may be prominently displayed on newsstands — does not necessarily mean that its editors are honest men.

Let it be recalled that when Whittaker Chambers was senior editor of Life, he was also a high functionaire in the Communist spy ring of the United States. Life's record for integrity is far from impressive.

Dr. Hoxsey received *Life's* reporters and photographers with open arms, hoping they were sincere, trusting that they would print the truth as observed on the premises.

When they asked to see a record of cures, he placed at their disposal several hundred pathologies, documented reports showing how all types of cancer had been cured.

His visitors sorted them over and took seventeen of the case histories back to New York. I had occasion to speak with Dr. Hoxsey the same day by long distance telephone. He told me what had happened and expressed the hope that *Life's* editors would give the public the truth.

I kept my fingers crossed, having had a similar experience with the same magazine. I recalled how they once sent representatives out here to Wichita, on the pretext of wishing to learn the truth about the work of the Defenders organization. They took pictures and asked questions. We later saw ourselves completely misrepresented and maligned in their pages. *Life's* part in the Big Smear is what Dr. Hoxsey might have expected from that source.

The tragedy is that the faith of many people who need his treatment for cancer will be destroyed.

TRUTH PACKAGE

You are hereby invited to help spread enlightenment regarding the Hoxsey cancer treatment. This information is needed for the reason that statistics say one out of every four Americans is now a victim of the dread disease. For \$1.00 we will send you a "Truth Package," containing 50 pieces of literature explaining the Hoxsey triumph over cancer. Pin a dollar bill to this announcement, clip and mail to: DEFENDERS PUBLISHERS ... WICHITA, KANSAS and your Package will be sent at once.

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DEFENDERS ... WICHITA, KANSAS

WHY THE BIG SMEAR?

Observers think they understand why Commissioner George P. Larrick of the Food and Drug Administration chose this particular time to spark the nationwide attack.

They point to the fact that Dr. Hoxsey has a ten-million dollar suit pending in the courts against certain alleged conspirators which, when filed, seemed to knock his enemies off balance.

They also point to the fact that a trial will start in the courts of Dallas on April 28th to determine whether the Texas State Board of Medical Examiners acted within the law when it tried to revoke the licenses of the Clinic's doctors last November. (A colossal Smear under these circumstances could conceivably shape public opinion against Dr. Hoxsey and make fair trials difficult.)

They point to the fact that Dr. Hoxsey's new book, "You Don't Have To Die," is having an atomic effect in the medical circles of the nation.

Four men were singled out for attack when Mr. Larrick ignited the Big Smear — Dr. Hoxsey, Senator John J. Haluska, Allen Bernard and your speaker. When the blast was released out of Washington, the Associated Press contacted the four men for statements.

This is what Dr. Hoxsey said and I am quoting from the New York Times:

"The charges are slanderous and libelous because our critics have refused to come to Dallas and make an investigation where we now have 11,000 patients under treatment and observation.

"If the Pure Food and Drug Administration, the American Medical Association, the Texas State Medical Society or the Surgeon General of the United States will appoint a committee of seven doctors, and let me appoint a committee of seven ministers, and if they will come here and make an investigation of the Hoxsey Cancer Clinic and if I fail to prove positively that we have cured both internal and external cancer after radium, X-ray and surgery failed, I will donate \$100,000 to any charitable or-

ganization in the United States and will lock the doors of the Hoxsey Cancer Clinic forever.

"I want an investigation — not test tubes, or guinea pigs, or mice. I want it made on human beings, patients that we now have under treatment. If we are the largest cancer clinic in the world, why isn't this the place to make a proper investigation?"

The statements of the other three were also released in an Associated Press dispatch from Washington. I shall read it as published in the Johnstown *Tribune-Democrat*, of Johnstown, Pennsylvania:

"A Pennsylvania State Senator, John J. Haluska, was one of three persons named as having sponsored the so-called Hoxsey treatment for cancer. The other two are Gerald B. Winrod, publisher of *The Defender Magazine* at Wichita, Kansas and Allen Bernard, a writer for *Man's Magazine*, which is published by Almat Publishing Corporation, New York City.

"The three were named by the U.S. Food and Drug Administration in a statement separate from its nationwide warning about the Hoxsey treatment. The Food and Drug Administration said Winrod, 'in addition to publishing monthly testimonial reports on Hoxsey's success in curing cancer also broadcasts over radio stations, praising the Hoxsey treatment.'

"At Wichita, Winrod declined specific comment on the Food and Drug Administration's statements but said: 'The Hoxsey cancer treatment is precious to my heart because it saved my life as a boy at the age of nine by removing a malignant growth near the jugular vein from which I have carried a scar for almost a half century. The treatment was in those days administered by the father of the present Harry M. Hoxsey.'

"The Food and Drug Administration described Allen Bernard as the writer of several articles it said praised the Hoxsey treatment. 'I am not a sponsor of the Hoxsey treatment,' Bernard said in New Haven, Connecticut, 'and I thought I made that clear in my articles. I have never recommended it to anyone.

I merely investigated it on assignment from (*Man's*) magazine. The American Medical Association refused to discuss it with me.

"I am not a doctor and am not qualified to say whether it's a cure or not. I will say this — Hoxsey has presented a great body of evidence which warrants investigation by people who are better qualified than I am to decide whether or not the treatment is an effective cure for cancer.'

"The Food and Drug Administration said Haluska had 'actively campaigned' for the establishment of a Hoxsey clinic in Portage, Pennsylvania and that when the clinic opened he became its administrator. Haluska commented that Food and Drug Administration Commissioner Larrick 'is fooling no one,' adding that Larrick 'is a lay person in the same category as I am, and I hereby challenge him to a public debate to discuss all phases of cancer, its origins, its functions and its treatment.'

"Haluska said if Larrick knows any physician curing cancer by any method, he would refer those being treated by the Hoxsey method to something better.

"If he cannot do this,' Haluska continued, 'he should bow his head in shame for deceiving thousands of cancer sufferers by trying to keep them from coming to the Hoxsey Clinic either at Dallas or Portage for treatment only after they already have been given up by medical science.'

TRUTH WILL TRIUMPH

In closing, I wish to say by way of personal testimony that when reading the kind of falsehoods answered on this broadcast, I am able to relax inwardly, because I know truth finds a way of triumphing in the end. And I know that truth is on the side of those at Dallas who are rendering a beneficent service to mankind and making a lasting contribution to the science of medicine. God give them grace and guidance — is my prayer.

This is Gerald B. Winrod, thanking you for listening and saying, May God bless you all.

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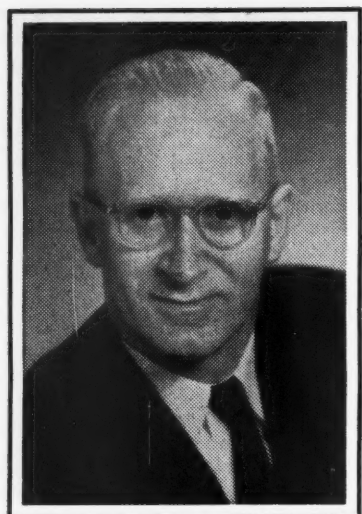
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THE KREMLIN'S ATTACK ON STALIN

REV. KENNETH GOFF
ENGLEWOOD, COLORADO

Mr. Goff knows whereof he speaks. Prior to becoming a Christian, he held powerful posts in the Communist movement of the United States ... having been recruited into the Party by its General Secretary, Eugene Dennis, one of the group convicted in Judge Medina's court. Some of Mr. Goff's disclosures in the accompanying article seem almost fantastic, but he has the facts!

NO EXPLANATION for present tangled events inside Soviet Russia is possible without an understanding of the Jewish problem in an international sense. There is a long story of intrigue behind current attacks by Kremlin leaders on the person and memory of Joseph Stalin.

Communism, no less than Zionism, is the product of the Jewish Talmud. To this Satanic source, we are indebted for the inhuman and immoral code which has produced the world's upset.

Both Communist and Zionist leaders have always been rabbis, relatives of rabbis or persons otherwise under the baneful influence of the Talmud. This explains the serpent-like cunning and acumen of their deeds and propaganda. Jesus called the Talmudists of His day a "generation of vipers."

It is the Talmud (consisting of the accumulated writings of the rabbis from ancient Babylon to the fifth century A.D.) that makes Jews *different*. If this document could be destroyed and its influence eradicated, we would have a comparatively tranquil world.

Kremlin Talmudists, headed by the notorious Khrushchev, seem to have turned against Israel by supplying arms to the Arabs. Their real purpose is to

dry up British oil supplies in the Middle East. This accomplished, they can be expected to turn against the Arab countries overnight (if such a reversal promises to serve their purpose).

From 1948 down to the present hour, Israel has been the only country in the Middle East to admit a branch of the Communist Party. The Arabs have always been anti-Communist. The nations of the West by supporting Israel, drove them to Soviet Russia because the military might of the Jews exceeded that of the entire Arab world.

The Jewish plea for arms from the West, as a means for staying ahead of the Arabs, is only an *act*. On January 6, 1956, David Lawrence (a Jew in position to know) reported as follows in the *U. S. News & World Report*: "There is a steady flow of U.S. arms to Israel through Latin American countries ..."

It is a mistake to take too much for granted from press dispatches on the surface. One has to dig deep to understand what is happening where Communist and Zionist interests are concerned. Disraeli, England's Jewish Prime Minister, once said: "The world is governed by very different person-

ages from what is imagined by those who are not behind the scenes."

★ ★ ★

THE MANEUVERS of the Khrushchev clique differ little from those carried out by hidden forces in every nation for a period of years. The Talmudists create Frankensteins among non-Jews, then destroy them at will.

This is illustrated by the fact that Kremlin killers now exonerate the criminals Trotsky and Lenin, while vilifying the criminal Stalin (affectionately called "good old Joe" by Harry S. Truman).

I said in my book "Confessions of a Stalin Agent" a few years ago:

"Some of the most bitter foes of Stalinism in America are followers of Leon Trotsky. Their opposition to Stalin, however, and to Soviet Russia represents merely a factional quarrel among the disciples of Karl Marx."

For light on the present exoneration of Trotsky, Lenin and other Jewish leaders, we must go back to the early days of Communism in Russia. Millions of Gentiles, for most part professed Christians, were liquidated.

Khrushchev directed mass executions, deportations and starvation through artificially-created famines in the Ukraine. He was for years Stalin's hatchet man. The February 1920 edition of the magazine *Asia* stated:

"In all Bolshevik institutions the heads are Jews. They are contemptuous for everyone who excites the people against them. They look upon Bolshevism as a Jewish affair. There is a great national religious fervor among the Jews. They believe that the promised time of the Lord of 'God's elect' on earth has come."

In their mad rush for power they knew that the slightest shaking of the Soviet regime would mean a terrific reaction against the Jews by the Russian masses. Therefore, early in the Revolution, Lenin organized a powerful secret police force, known as the NKVD. Through the NKVD and Trotsky's control of the army, Lenin hoped to keep the Jews in control of Russia, and from there to launch an attack against the rest of the world through the international race. But ill health from syphilis shortened his reign, and for months he was bedfast.

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During this period, a struggle for power took place between Trotsky and Stalin. As secretary of the Communist Party, Stalin was in position to create a hard core of loyal followers among the revolutionists, and through them penetrate the NKVD in hopes of eventually gaining control of the government.

Lenin, fearing Stalin's maneuvers, and wishing to keep a Jew in control in Russia, wrote a last will and testament in which he chose Trotsky as his successor. But the schism between the two groups was so great that both Trotsky and Stalin were forced to take more or less a back seat, while another Jew by the name of Rykov assumed leadership of the nation as Premier.

During the reign of Rykov, Stalin played one group against the other, gradually building up his power. When Trotsky's star began to fade, Stalin was able to bring into his own ranks Zinoviev, Kamenev, Bukharin and Radek, thereby isolating Trotsky's friends.

By 1928 Trotsky was forced to flee and seek refuge in Mexico. From then on Stalin and his assassins worked with precision to liquidate all opposition. Rykov, Bukharin, Zinoviev and Kamenev were brought to trial and put to death. Stalin's agents pursued Trotsky until the day when his own secretary buried the hatchet in his head.

STALIN'S RAPID RISE

For a time, with the backing of the NKVD, Stalin had a free hand. During these years he killed millions as a means for solidifying his own power. Virtually all the "men of October" were liquidated during the bloody purges of 1934 to 1938.

Stalin's personal fear of assassination and lust for blood became an obsession, and one night in a fit of anger, he choked to death his second wife, Nadiezhda. She had refused to give up her religious faith.

Stalin's recklessness threw fear into the NKVD, and this gave the two Jews, Beria and Kaganovich, the opportunity they desired. Pressure was brought to bear on Stalin to marry Rosa Kaganovich, the sister of Kaganovich, who was Commissar of Industry, and to make Beria the head of the NKVD, the position which eventually gave him a seat on the powerful Politburo.

From then until World War II, Jews completely dominated the government of Russia, having a member of their race in the household of Stalin, and also one of their number in control of the secret police. Jewish organizations throughout the world, particularly the United States, became mediums of Com-

munist propaganda. They gave us the New Deal.

During this period Communists outside of Russia practiced the policy of *aryanization*, that of putting non-Jews (like Browder) in front positions as window dressing, keeping Jews in control and working as an arm of the NKVD in the background. In this way, Jews could remove with trumped-up charges those who failed to follow their line, and keep a hold on Party apparatus. As a leader in the Communist movement of the United States, back in those years, I understood these things from the inside.

But Stalin was a game little man, determined to establish *his own dynasty* over the Russian people, and to build it into a reign of Communist Czars of his own liking. World War II played into his scheme.

During the invasion of the Nazis when it appeared Moscow might fall, many of the Jewish leaders fled, but Stalin stayed, succeeded in rallying the Russian masses behind him, and with Roosevelt's assistance won a smashing victory. This cemented his position as absolute dictator. He became god, a hero to the Russians. His desire to re-establish a line of rulers equivalent to that of the Czars became known and talked into the Party. He had two sons.

STALIN'S SONS REMOVED

This deifying of Stalin struck terror into the hearts of the Jewish leaders who never trusted him. They feared that Stalin might appoint one of his own children as a successor and deprive them of the control of world Communism. Immediately they went to work, first in a smear campaign in *Pravda* and *Izvestia* against Stalin's second son, Vasili, picturing him as a playboy and screwball, incapable of political leadership.

Stalin's oldest son, Jacob, had been captured by the German forces and had

issued statements derogatory to the Jews, criticizing their influence in the Russian government. Stalin immediately set in motion negotiations through diplomatic sources to have his son released and brought home, but the boy disappeared under mysterious circumstances and no record was ever found of his whereabouts.

Stalin offered a liberal reward but he could not be found. Talmudists probably put him out of the way. The reward remained in existence until Stalin's death, and then was immediately cancelled by Beria.

With the sons removed, Stalin's Jewish wife, Rosa Kaganovich, cooked up a deal in which Ethel Stalin, the only heir to the throne her husband visualized, married her nephew, Igor Kaganovich.

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STALIN APPOINTS A SUCCESSOR

Thereupon, the aging Stalin decided to pick a successor and make the announcement known to Communists throughout the world. In a move aimed against the Jews, he named General Zhdanov and a political struggle ensued between him and Malenkov, who was backed by Beria.

Jealousy caused Malenkov to line up with Beria. He craved the position and became angered at Stalin. During this struggle Zhdanov took ill under mysterious circumstances and died while in the care of Jewish doctors.

The death of Zhdanov and the absence of a successor threw fear into the heart of Stalin, and he launched an investigation into the whole Jewish international program behind the Iron and Bamboo Curtains. Beria's appointees in Stalin's home state, Georgia, were removed. Mgeladze, an anti-Beria man, was made first secretary of the Georgian Party, and Rukhadze, another enemy of Beria, head of the Georgian Police. During the months that followed many of Beria's Jewish friends were liquidated. Stalin also removed Beria's man, Abakumov, from the office of Ministry of State Security of the USSR.

To his surprise, Stalin found that the Jewess Anna Pauker, ruler of Rumania and his closest comrade, was robbing the treasury of that Communist satellite country and shipping millions of dollars' worth of jewels and money to the new State of Israel; that she was bedecking her body with precious jewels and living in the royal palace of Rumania, making of herself a high-priced prostitute and fat swine. This angered Stalin, and he had her arrested and thrown into prison. This shocked Jews throughout the world and caused the cries to go up, "Stalin has become anti-Semitic!"

STALIN'S DEATH PLANNED

Immediately the Talmudic machine went into action, and Rosa Kaganovich, wife of Stalin, who was the only one of their crowd that had access to his private chambers, was slated for the job of assassination.

One night during the summer of 1952, the *coup d'etat* was sprung, and in the melee there is a possibility that Rosa Kaganovich was killed, along with several others. The attempted assassin-

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ation would have succeeded had not Stalin's personal secretary escaped from the Kremlin during the struggle.

The escape of the secretary put fear into the heart of Beria who quietly placed Stalin under house arrest and kept him in seclusion. This led to the publishing of a statement by the Christian underground that the dictator was dead.

Under Beria's instructions, a World Congress of the Communist Party was called for October of 1952. It would have been the natural duty of Joseph Stalin to deliver the major address. His message was published but not read.

The principle talk was given by Malenkov, thereby signalling to the world that he would be Stalin's successor. Had Beria delivered this address the people would have smelled a rat, and known that the government had fallen completely into the hands of the NKVD.

During the months following the attempt on Stalin's life, the escaped secretary contacted the dictator's closest friends, and late December, in a surprise move, a company of Russian armed forces seized the Kremlin and freed their leader. Beria hid somewhere. Stalin began his drive to liquidate those behind the plot to destroy him.

STALIN STRIKES BACK

During January, Stalin, with the help of top-level leaders in Communist-controlled countries, including Gottwald of Czechoslovakia, arrested the leading Jewish doctors connected with the death of Zhdanov.

In Russia and the satellite nations, a majority of the Jewish Communist lead-

ers were also arrested, including Rudolph Salensky and his terrorist gang in Czechoslovakia. Jewish leaders in these nations were accused of making large shipments of gold and other valuable material to the Israel government without permission of the Kremlin.

At the trials of the Salensky gang and the Jewish doctors, the Moscow radio continued to blare out against these men as "heinous degenerates." On one program it called them, "These fiends in human shape, hired foreign intelligence agents, international Jews." In statements issued from the Kremlin, over Stalin's signature, Beria was castigated for his laxity in coping with the murderers of Zhdanov and the international Jewish spy ring operating inside Soviet territory.

Simultaneously with Beria's disappearance and Stalin's open warfare against the Jews, a campaign was launched by Jewish organizations in the United States and other countries, branding Russia as anti-Semitic. In Israel the Russian Embassy was bombed, and attempts were made upon the lives of Soviet officials.

While the world was battling the issue with words, throughout Russia and behind the Kremlin walls, the question was being settled by the sword. A life-and-death struggle was going on between Stalin and his followers, and the Beria-Jewish clique.

During what period of this struggle Stalin was assassinated or died a natural death, I doubt anyone will ever know, yet prior to the announcement of his illness, strange things were happening in the city of Moscow.

Heavy troop movements were carried out, similar to those that took place prior to the announcement of Lenin's death. Then on the day following the international Jewish Feast of Purim, the world was suddenly notified that Stalin had suffered a stroke. Some commentators hailed this as an act of God, because it had occurred on the day of the Feast.

One must be reminded that the Feast of Purim is a day filled with hatred against those who oppose anything Talmudic. I know of no other religion on the face of the earth that has for centuries celebrated a day of hate.

STALIN'S MYSTERIOUS DEATH

Following the announcement of Stalin's stroke, the Kremlin notified the

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world that the International Communist Party and the Soviet government would be placed under the direction of a triumvirate, made up of Molotov, Malenkov and Beria.

Then came scattered news flashes about the use of leeches on the body of Stalin, his gradual sinking, and finally, on the third day, the announcement of his death. His enemies stepped into positions of authority. Khrushchev finally emerged with the balance of power.

Early on the morning of March 6th, with all morning papers missing from Moscow's streets, the radio announced that Stalin had died at 9:50 the night before. The communique included a frantic call to maintain: "The steel-like unity and monolithic unity of the ranks of the Party, to guard the unity of the Party as the apple of the eye, to educate all Communists and working people in high political vigilance, in tolerance and firmness, in the struggle against internal and external enemies." This call was repeated every hour throughout the day, and one could see in it a fear of possible uprisings.

No sooner had Stalin's death been announced than the Beria clique went into action. The Jewish doctors accused by Stalin of killing Zhdanov were set free and praised as honest men and good citizens of the Soviet. Leaders who participated in their indictment were either put to death or stripped of honor. Beria issued a statement in behalf of the doctors saying that, "The accused were arrested without any lawful consideration whatsoever. The accusations made against them are false."

This was the first slap at Stalin before his body was even laid to rest; an attempt to knock from under him his pillar of heroism.

Out of Tel Aviv came reports from the Israel government welcoming the news with deep satisfaction, including the official statement: "We hope to resume normal relationships with Soviet Russia in the very near future." By this they were letting it be known to the Jewish world that their people had regained power behind the Iron and Bamboo Curtains.

Did Stalin's assassins so mutilate his body that it was necessary to put a wax dummy in the casket? If this was the real body of Joseph Stalin, why was the hair coal black, when for many years he had been gray?

Why, too, were they able to put the body on display within eight hours after his death was announced and leave it in view of the public, no undertaker present for nearly 48 hours and without special care?

Why was it that even though both hands of Stalin were in plain sight, there was no sign of one being deformed, which was a special characteristic during life? If Rosa Kaganovich was not dead, why was she not present at the funeral?

Another mystery surrounding his death was that of the death of Professor Arsenia Rusakov, the personal physician who signed Stalin's death certificate and then passed away within 72 hours.

Was it not strange that Premier Gottwald of Czechoslovakia, who had been Stalin's close friend, collaborating with him in the arrest of the Salensky gang, should take ill following the funeral ... and that on his return home Beria should send Russian doctors to care for

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him, and in a few hours time his lips be sealed in death?

Why did not Stalin's two personal secretaries, who had been close to him during a major portion of his career, appear at the funeral? Why is it that no trace of them has been found since his death?

STALIN'S ENEMIES ON THE MARCH

There remains no question in the Communist circles of the world that Stalin met death at Jewish hands. The equivalent to Trotskyites of the past have moved into power. The Jews have again seized the reigns.

Khrushchev, et al, are faced with the necessity of debunking Russia's former leader. Their apparent opposition to the Jews of Israel is an act, of which the public will be appraised in due time. Kremlin leaders are famous for promoting paradoxes to throw Capitalist governments off balance. But it is also true, at this time, that their foundations at home are shaky. The Russian people may yet drop their chains!

The world is, of course, faced with the tragic possibility that the killers of the Kremlin may throw the nations into the holocaust of World War III if they see themselves slipping.

Khrushchev's candor was impressive (tragically so) on his recent visit to England when he jeered and defied the nations of the West, boasting that Soviet leaders had an "intercontinental missile with an H-bomb warhead capable of hitting any point in the world."

Think of it! This kind of knowledge in the possession of wicked men of godless natures!

In the light of these facts, the solemn words of Representative Charles B. Deane of North Carolina (recently uttered at a closed session of Congressmen when modern methods of destruction were being discussed) take on real significance: "IT LOOKS LIKE WE HAVE REACHED A POINT WHERE ONLY GOD HAS AN ANSWER."



THE VICIOUS MENTAL HEALTH BILL

MERWIN K. HART
NEW YORK CITY

One of the most vicious pieces of legislation ever introduced into the United States Congress is now pending before the Senate Committee on Interior and Insular Affairs ... namely the Alaska Mental Health Bill. There now remains little doubt that it contains provisions created for the purpose of carting left-wing critics off to an "Alaskan Siberia" as mental cases. By this means, subversive elements inside the Government could destroy opposition originating from patriotic sources. Mr. Hart's frightening article deserves careful study.

LEGISLATION in the very nature of things must be written by technicians. The main ideas are thought out by legislators, but much of the final language is the work of staff members — of "experts."

Many is the law (and there have been occasional treaties) into which some of the technicians have slipped language not intended by the responsible authorities. For instance we have seen no explanation as to how the so-called Austrian State Treaty, signed by Mr. Dulles on May 15, 1955, happened to contain a provision that deprived German property owners of much of their property in Austria — a provision that was not there when the law was submitted to Chancellor Adenauer two weeks before.

★ ★ ★

ON JANUARY 18, 1956, a Bill (H.R. 6376) to be known as the Alaska Mental Health Act passed the House of Representatives by a voice vote. The Bill was put through under a special

resolution recommended by the Committee on Rules. The effect of this resolution was to bring the Bill up for immediate consideration. Such a procedure is not rare and has a useful purpose in an emergency.

So the Alaska Bill was taken up that day. The debate is reported in ten pages in the *Congressional Record* for January 18, Pages 711 to 721.

The title of the Bill is "An Act to Provide For The Hospitalization and Care of the Mentally Ill of Alaska, and for Other Purposes." The phrase "and for Other Purposes" is not unusual and is designed to prevent important and intended phraseology of a law from being thrown out on some technicality.

It seems that such mentally sick persons as there are in Alaska (it was stated in the debate they numbered about 350) have been handled in a very crude way.

Sometimes they have been confined temporarily with persons accused of crime. They have in most cases been

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shipped down to a private hospital in the State of Oregon, and the Territory of Alaska has paid for their treatment. The cost of caring for these people in this manner over a period of 18 years was stated in the debate to have been about a million dollars.

Congressman O'Brien of New York, Chairman of the Sub-Committee on Territories of the House Committee on Interior and Insular Affairs, in his opening statement asserted that his subcommittee had visited Alaska and that the witnesses appearing before them "were unanimous in their testimony and in their earnest plea that we lift from their backs a barbaric system which exists by treating sick people as criminals."

All this sounds entirely reasonable. Fourteen Congressmen took part in the debate and most of them expressed warm support of the Bill and of their appreciation of the efforts of the subcommittee that had visited Alaska and had made the report.

Better provision for the mentally ill in the Territory is, of course, praiseworthy. But there are certain things about the measure that are, to say the least, unusual.

We wonder whether some of the Bill's provisions have escaped the notice of those House Members who debated it on January 18. What they talked about was the need to treat adequately the mental cases of Alaska.

★ ★ ★

THERE are certain provisions in the Bill to which we hope the Senate Committee on Interior and Insular Affairs, in whose hands the Bill now reposes, will give careful thought.

For one thing, why is it necessary to give a million acres to this proposed new hospital? A million acres, or 1,560 square miles, is about half again as big as the land area of the State of Rhode Island, which has 800,000 inhabitants. One House Member has said the object is to give the Territory ample land (out of the more than 90 per cent of the whole area of Alaska that is now owned by the United States Government) out of which it can eventually fully maintain the hospital, so that neither the Territory nor the United States Government will need to bear any part of the cost.

But why a million acres?

Can it be that the "experts" who drafted this Bill (and Congressman O'Brien in the House debate said it had the "vehement backing of The Department of Justice, The Department of In-

terior and the Department of Health, Education and Welfare") expected the number of mental patients, now somewhere around 350, to grow to a vast extent? Certainly there ought not to be any notable increase in the number of mental patients in Alaska except in proportion to population.

In this connection subdivision (c) of Section 119 of the Bill contains this provision:

"The Governor is hereby further authorized to enter into a reciprocal agreement with any State providing for the care and treatment of mentally ill residents of Alaska by such State, and for the care and treatment of mentally ill residents of such State by Alaska, each on a reimbursable basis."

The proposed law "to Provide for the Mentally Ill of Alaska, and for Other Purposes" provides that any United States Commissioner (the lowest rank of Federal judicial officer) may conduct proceedings for commitment. Application to the Commissioner can be made by "an interested party" for a hearing on the individual's mental condition. An "interested party" is defined (Section 101g) as including "an interested, responsible adult friend." The Commissioner does not need to notify the proposed patient of the pending proceeding "if ... the Commissioner has reason to believe that notice would be likely to be injurious to him." (Section 108)

The proposed patient must be given notice of the hearing on his case but he is not required to be present. The Commissioner is not bound by the rules of evidence and he may exclude persons from the hearing at his own volition. The patient is entitled to a writ of *habeas corpus* which, of course, is guaranteed him anyway by the Bill of Rights.

Any health, welfare or police officer who has reason to believe that an individual is mentally ill and, because of his illness, is likely to injure himself or others if not immediately restrained, may take the "individual" into custody. (Section 104)

Section 101 (i) defines a "mentally ill individual" as "an individual having a psychiatric or other disease which impairs his mental health or an individual who is mentally defective or mentally retarded."

Almost every American could come under this definition.

One section (formerly known as Section 128 and not to be confused with the present Section 128) was stricken out on the floor of the House without challenge. The section stricken out provided

—Turn to Page 22.

—11—

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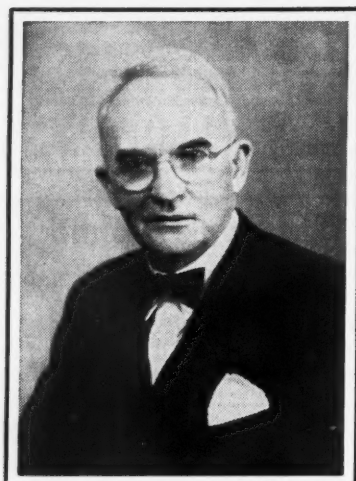


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WHAT IS WRONG WITH MODERN EDUCATION?

DR. ANDREW JOHNSON
WILMORE, KENTUCKY

THE educational system in America today is defective in many ways. The following charge by Roger Babson cannot be successfully challenged: "The public schools have divorced morality from education and have no great major motives."

They put too much emphasis on Sociology, Evolution and Athletics. They too often chase the pigskin instead of the sheepskin!

Teachings of atheistic content are promoted at the expense of Christian beliefs. The Bible is brought into question or completely cast aside in many classrooms. This explains why the schools of the Country have ceased to be character building institutions.

The old McGuffey's Reader, standard equipment in the public schools of the past, contained more *morals* than is now found in most modern denominational Sunday School literature. Daniel Webster, a truly great scholar and statesman, defined education as follows:

"Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled and pure morality inculcated under all circumstances. All this is comprised in education."

These words should be emblazoned above the entrance of every school building in the United States. They should be engraved upon the hearts of the youth of our land. We need to re-

turn to rock-ribbed realities in our teaching systems and restore sound principles that have stood the tests of time.

How many high schools and colleges can begin to measure up to Webster's definition of education? Not many!

Commencement speeches and baccalaureate sermons are delivered at the close of every school year. They are usually full of fine thoughts, good admonition and helpful suggestions. Knowing what is in the textbooks as well as the minds of many teachers, a contrast between schoolroom climate and commencement and baccalaureate sentiment is noticeable.

A college president said to his graduating class: "I hope you will work to the end of your life and live to the end of your work."

Another college president defined education as sixfold: "It should give the student a body strong and supple; an intellect able to think; a heart to love; a conscience for righteousness; and imagination to appreciate the beautiful and a will to choose."

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This is a commendable ideal, well-expressed but lacking at one vital point. God and man's moral responsibility to Him are omitted. Why put a human ceiling on education? Why not also make provision for the student's religious side? While filling the head, why not give attention to the heart?

Someone has said: "An ignorant devil is bad; an educated devil is worse. Character is the highest priced thing on the American market and character comes from cultivating right heart motives."

The imperative need of the hour in the educational field, as we see it, is a return to the fundamental principles of modesty, morality, religion, integrity and industry.

Christianity has never placed a premium on ignorance. In a revival meeting a man rose and said: "I thank God for ignorance." The evangelist replied: "Go ahead brother, you have much to be thankful for."

★ ★ ★

CHRISTIAN PARENTS should guide their children in the selection of schools that offer a religious atmosphere to insulate them against the kind of secularism which has produced so many thousands of shipwrecks.

The writer for many years has had the privilege of addressing student bodies in his travels. His definition of education briefly stated is this: "The acquisition of knowledge, the organization of knowledge and the utilization of knowledge — on both material and spiritual levels."

More elaborately, we count one educated who knows how to behave himself properly; who can speak the English language with force and precision; who knows how to find what he wants out of books; who has acquired a given amount of valuable information; who has a set of ideals based upon moral and spiritual values; who is capable of doing certain things cheerfully and well and whose horizons have been broadened in service and consideration of others.

A well-known college professor said: "If one can answer the following questions in the affirmative, I consider him educated." Then he listed them:

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thetic toward good causes and has it made you willing to espouse them?

2. Do you see anything to love in a little child?

3. Does a lonely dog follow you?

4. Can you look an honest man and a pure woman straight in the eye?

5. Can you look out into the world and see anything but the dollar mark?

6. Can you be happy and high-minded dealing in the meaner drudgeries and tasks of life?

7. Do you think plowing corn or washing the dishes as compatible with high thinking as playing golf or playing the piano?

8. Can you be happy even when alone?

9. Can you look up into the sky at night and see beyond the stars?

10. Can you claim kinship with your Creator?

These questions and their answers reach beyond textbooks in the curriculum and theoretical learning, to the point of applying knowledge in a practical way. Education should be thought of as a means, not a goal.

The author of the "Decalogue of Science" gave the following marks of an educated man:

1. He avoids jumping at conclusions and keeps his mind open on every question till all the evidence is in.

2. He is willing to listen to a man who knows.

3. He never laughs at new ideas.

4. He cross-examines his own day dreams.

5. He knows his strong point and plays it; he knows his weak points and corrects them.

6. He knows the value of good habits and how to form them.

7. He knows when not to think and when to think in the expert to think for him.

8. He realizes that ideals lift us up, that ambition spurs us on and that day-dreams put us to sleep.

9. He lives the forward-looking, outward-looking, upward-looking life.

10. He cultivates love for the true, the beautiful and the good. These are the three ultimate realities in Universe.

Lord Bacon, who possessed the greatest intellect of his day, foresaw the danger of going to the opposite extreme from the Doctrine of Authority and Scholasticism of Medieval Times, to the reign of science and the worship of Materialism; from the deductive to the inductive method of reasoning.

In his great work, "Novum Organum," he was apprehensive and prayed that from "the opening of the pathway of the senses and a fuller kindling of natural light" it might not result in "man's soul a weakening of faith and a blindness to divine mysteries."

This very thing happened when men of science began misinterpreting the facts of nature, became wise in their own conceits, sought to exclude God from the world in which we live, substituted the mechanistic theory of the universe for creation and Darwinism for Genesis.

That the extinguishing of moral and spiritual light in circles of higher education has had a depressing effect, no one possessing eyes to see and ears to hear will deny.

The faith of many a young person has been wrecked in the classroom. Young men and women have been robbed of chart and compass to guide them over life's sea, due to the conditions which Lord Bacon saw coming.

Professor George A. Coe, author and educator, offers a brilliant and caustic comment on what he considers the Faults of Modern Youth:

"The craze for excitement; immersion in the external and superficial; lack of reverence and respect; disregard for reasonable restraint in conduct and for reasonable reticence in speech; conformity to mass sentiment, going with the crowd; lack of individuality; living merely in the present and lack of purpose generally. Even among college students as we are told on all hands, there is a dearth of intellectual interests."

Thereupon, Professor Coe gave his tenfold definition of a well-balanced man:

1. An educated man is one trained to

My Dear Child, My Very Heart

"When I married after an unhappy childhood, I felt that a new life of joy would start for me, but after only one year I was left a widow with a little baby girl to care for. During the next six years I had a great struggle, working in different houses and out in the open fields, because I had no other means of support. I was willing to do anything for this little child whom I loved beyond words. But the great fatigue and the cold of winter took their toll of my frail body, and one day I found myself in the Sanitarium of Lamia (Greece), suffering from tuberculosis. For two years now I have been separated from my dear child, my very heart. I had to leave her all alone in the streets. A kind woman took her in with her own children, but she is so poor herself she can barely manage to provide for her own. And how can my child find in a stranger the love of her mother? Feel with me in my pain and help me a little, so that I may be able to buy food and provide some clothes for my child. I can hardly write any more because my eyes are filled with tears and my heart is torn with grief. May God open your heart to answer the cry of a mother in desperation."

(Signed) Sofia Skondrianou

YOU NEED NOT feel helpless in the face of such abject need. Every little bit helps, and here are some suggestions: For \$1.00 you can provide a 20 lb. surplus food package, for \$6.00 a clothing package, for \$25.00 the medicine for her healing, and for \$1.00 a Greek Bible for her salvation and comfort.

As for the little child — wouldn't you like to care for her? We are now inaugurating a program of home care for such children who cannot be admitted to institutions, but can be supported for only \$15.00 a month. How it would ease this mother's heart to have her little one provided for! Let the love of Christ rescue this despairing little family through your compassionate gift.

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use the tools of human activity with readiness, precision and accuracy. We mean especially language and the rudiments of number.

2. An educated man must be able to study and to think without guidance from others. He must be to some extent a thinker, not a mere imitator.

3. An educated man must have sufficient knowledge of nature to understand the main processes upon which human life and happiness depend.

4. An educated man knows enough history to enable him to understand the main achievements of man.

5. An educated man is acquainted with the major resources for intellectual and aesthetic enjoyment. He knows nature, literature, music and other arts sufficient to choose superior to inferior enjoyment.

6. An educated man is marked by his interests as well as by his trained abilities. His attention is habitually attracted by significant rather than by trivial objects, events, pursuits and enjoyments.

7. An educated man must have not only this general culture but also training for a specific occupation. Focalized activity that is directed toward some sort of efficiency has to be included.

8. An educated man must have toward his fellows the habitual attitudes that are commonly ethical — such attitudes of honor and honesty, helpfulness and good will and cooperation.

9. An educated man must have loyalty to at least some of the important organizations and institutions of society, such as one's family, one's country, one's church.

10. If there is any inclusive meaning in life, the sort of education that I have been outlining should include some apprehension of and feeling for the Divine; the ideally educated man will reverence God and know how to worship.

Dr. L. P. Jacks penned an important paragraph when he said: "If science be nothing more than a short cut to our ends, a labor saving device, a means of satisfying the desire for happiness with

the minimum of effort and personal skill till man's vocation as a worker becomes a mere affair of pressing buttons and turning switches, if that be all, then I for one will say: 'Let the hour stand accursed when science was born into the world'."

★ ★ ★

IT IS the honest and seasoned opinion of the writer that the worst thing that ever happened to the cause of collegiate education was the incorporation into its content the hypothesis of organic, ape-to-man theory of Evolution.

Higher Criticism in the religious realm and the unproved hypothesis of

Evolution in the educational world have resulted in what is now known as Modernism, which is characterized by four great denials — namely the denial of God in creation, the denial of God in revelation, the denial of God in incarnation, and the denial of God in salvation.

As a closing word of admonition I quote Colossians 2:8, "Take care lest there be any one who leads you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ." (Weymouth's Translation)

MARY LOU'S TRAGIC EXPERIENCE

The story you are about to read is true. The name of the young woman has been changed ... and family names and places omitted at the request of relatives.

IT IS a terrible thing to destroy the Christian faith of young men and women of college age. Yet this has been done in thousands of instances. Mary Lou's experience, in this respect, is symbolic.

At the time the story begins, she was a beautiful young woman, ready to enter college. Mary Lou had grown up in a small Ohio community. Her parents were staunch Christians who had spent the best part of their lives on the farm. They had become retired farmers three years earlier and were living in town while she went to high school.

Mary Lou could not remember when she had not prayed. Her earliest memories took her back to childhood days kneeling at the family altar. Her father always returned thanks at the table. She had two brothers and a younger sister. The family attended Church worship services in a body.

When problems rose, she would always know where to find her mother if missing. Mother had a closet off from one of the bedrooms known to the family as "mother's prayer room." When crops were poor, financial reverses experienced, or one of the children sick, they knew where to find mother. These people were old-fashioned, Bible-believing Christians. Mary Lou had always gone to Sunday School. Church going on the Lord's day was as regular with the family as the morning and evening chores on week days.

Friends, neighbors and loved ones often heard her father say: "I never had an education myself, and I have always felt the handicap, but I am going to give my children an education. One has to have schooling to get along these days."

This father, like many another father, toiled and saved for years, driven by the thought and incentive of getting

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money enough together to permit the family to retire from the farm and also be able to send the children away to college.

His dream came true and Mary Lou, being the oldest, was the first to leave for college. It was proud parents who told her goodbye at the depot, and while this was the first break in the family circle and it would be hard to give her up, yet it was worth the sacrifice for she must have an education. Mary Lou's dream was also coming true. Her heart was full of expectancy as the train rambled along.

The matter of selecting the right school had caused her father and mother considerable concern. They had heard that in some colleges Christian young people were being exposed to teachings inimical to the Faith of their families. They conferred with their Pastor and, of course, he was anxious to have Mary Lou enter the Ohio college of their denomination. They were given assurances that allayed their fears.

Moreover, a representative of the school had visited their parish in the recent past soliciting funds and the family had pledged \$50.00 to be paid during the year. Finally, it was decided that Mary Lou should go there in spite of the rumors of dangerous teachings.

The social life of the college shocked Mary Lou at first. Student life amazed her until she became accustomed to it. The questionable amusements and student dances were not what she had expected. It was all so different from her life back home. She was pretty and social advantages opened to her. What if the folks back home really knew? They wouldn't understand!

In the classroom she was told to view the new knowledge with an open mind. One of her professors, a witty, clever fellow, said in class: "Now, think for yourself, don't reject Evolution, for instance, just because your folks, or your Pastor may reject it; arrive at your own conclusions." Mary Lou was impressed.

The Pastor of the student Church was a brilliant speaker and the students liked him. The Church was near the campus and it was here that Mary Lou attended services. The sermons were different from any she had ever heard. They were modernistic, daring and destructive to the doctrines of the Faith. Mary Lou lost her spiritual moorings.

When the time came for her to return home at the end of the second school year, she was a completely changed person. Her father and mother noticed a lack of interest in spiritual things. Some of her remarks had a frightening effect. It was clear to everyone that her religious views were quite different from

those which she had been taught in Church and home as a growing child.

Soon after Mary Lou returned to college for the third year, she suddenly became ill. At first her case was thought not to be serious but complications of a different nature developed.

The student Pastor called. He was trying to make pleasant and cheerful conversation, when the girl turned and said with difficulty and great soberness: "Pastor, I shall die soon."

"Hush now," he answered, "your nerves are shattered; keep your spirits up. You will soon be well again. You are only a little depressed."

But her look of seriousness told him better. She had a premonition of her departure. Next, this man who had contributed to the destruction of her faith tried to help her be brave and face the inevitable with affected assurance. But he could tell that she lacked something his words could not provide.

Her physician, a Christian man, had stayed near the room for hours, being away from the patient only for short intervals. Unknown to anyone he had telegraphed her parents to come. He knew she could not live.

The physician stepped in abruptly between the Pastor and the dying girl. He asked the blind guide to leave. Kneeling by her side, he told her again the simple story of the Jesus, Whose love would carry her through. After some time, Mary Lou's countenance seemed to brighten. She said: "O doctor, I want to die with the faith of my father and mother."

Her hope was restored. Her faith was re-established. Her father and mother arrived to be with the child in the closing hours. Mary Lou slipped away in triumph.

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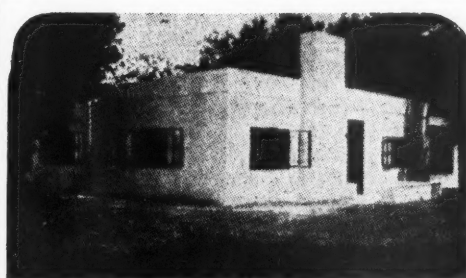


Fig. A

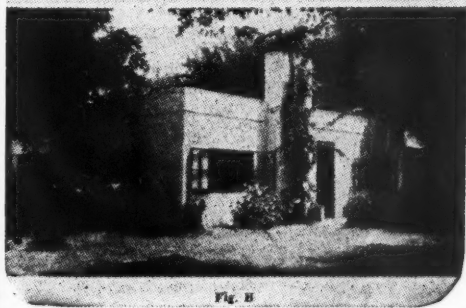


Fig. B

This 5-room home cost \$887.80. Top photo shows when first built. Lower taken a few years later. Work done mostly with ordinary labor. 5-rooms and bath with 2 screened-in porches.

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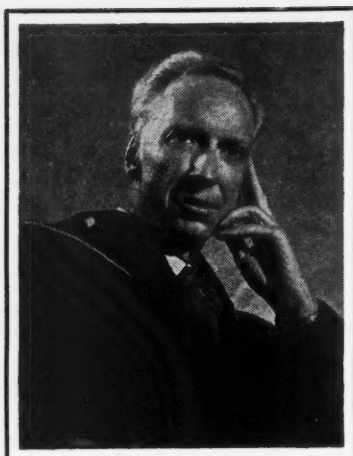
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RESPONSIBILITIES OF STEWARDSHIP

DR. OSWALD J. SMITH
TORONTO, CANADA

THERE ARE ten great laws that operate in Christian Stewardship. Each is emphasized in the Scriptures. To embrace them is to learn the true meaning of the Master's words: "It is more blessed to give than to receive." Briefly, they are as follows:

1. Stewardship recognizes not only a tenth but All as belonging to God.

Christian friend, where did you ever get the idea that you are required to give one-tenth of your money to the Lord? Don't you know that that was an Old Testament commandment? Is there such a command in the New Testament? Of course not!

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33). That, my friend, is the Word of Jesus to the Christian — *all*. Relinquish all claim. Reckon it no longer yours, but His. Ask Him how He wants you to use it. Remember, those who give the widow's mite give all, for she gave all the living that she had.

"Not how much of my money will I give to God; but how much of God's money will I keep for myself?"

2. Stewardship is the exercise of a Christian grace.

"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." (II Corinthians 8:7)

Paul, in enumerating Christian graces such as faith, utterance, knowledge, diligence, and love, includes in the same category the grace of *giving*. That whole chapter is about giving. It is one of the strongest sermons on stewardship ever preached. But I wish you to notice that the apostle called giving a grace, and placed it on the same level with faith, love and utterance, etc. I wonder if you have "this grace also?"

3. Giving is God's condition of supply.

It is strange how few of God's children really recognize this and put it to the test. We are not to give in order to get, but the provision is that those who give do receive. That is the way it always works out. Try it and see.

Now let me draw attention to some promises along this line. Read them

word by word until you discover their significance.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II Corinthians 9:6)

The apostle here is simply stating a well-known law of nature. To reap a full crop there must be an adequate sowing. That which is true in the natural realm is also true in the spiritual.

I am sure you recall the story of the Bishop's box. After preaching he dropped a quarter in the box at the door, which he thought was for the poor. The man in charge came running and handed him a quarter. "What is this for?" asked the Bishop. "For your sermon, sir. We always give whatever is in the box." He walked on in silence. Presently his little boy who was with him spoke. "Father," he said, "don't you think if you had put more in you would have gotten more out?" Try sowing bountifully.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Proverbs 11:24-25)

To scatter is to gather. To keep more than is needed is to invite poverty. To give is to get. Liberality ensures abundance. To quench the thirst of others is to be satisfied yourself. This also is a law of Stewardship. Practice it and see.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove* me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10)

My! That sounds sufficient, doesn't it? We are challenged to put our heavenly Father to the test. What a measure of blessing! No room to receive it. A

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Treasures laid up on earth are always in danger of ruin or loss; but treasures laid up in heaven are safe. No thief has ever yet broken into the bank of heaven. Invest all you can in the souls of men and you will realize compound interest in eternal values.

Very often we ask the unsaved: "Where will you spend eternity?" Suppose now we turn that question on ourselves and in all seriousness ask: "Where will my money spend eternity?" That is also of vital importance. The answer to that question will determine to a large extent your degree of happiness. You cannot take it with you. To save it is to lose it. The only way, therefore, is to send it on ahead. Meditate on these facts and act accordingly.

5. Giving is the evidence of a genuine love.

"I speak to prove the sincerity of your love." (II Corinthians 8:8)

Paul is writing again about giving. Here he declares that the evidence or sincerity of a genuine spiritual love is a willingness to give. How much do you really love the divine Saviour? I know you sing: "My Jesus, I love Thee," but what is the proof? Paul says it is your giving.

"Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf." (II Corinthians 8:24)

"Shew" says Paul. Shew publicly. Do it "before the churches." Let them see the tangible proof of your love by your gifts. Begin at once for time is rapidly passing, and you may not have long now to show Him how much you love Him.

"We can give without loving, but we cannot love without giving."

"Mother," called little Grace when she was dying. "Will you promise me something?" "Yes, Grace," responded the mother. "What is it?" "When I am gone, I want you to sell my overcoat

and give the money to missions." Now the mother had promised her a new coat. She had worn the old one for six years. But when Grace heard of it, she requested that her mother let her wear it one more winter and give the value of a new one to missions. And now she wanted to add the old one as well. You see, Grace loved missions.

Friend, do you love the Cause of Christ like that? Did you ever prove it? Begin now. How much are you prepared to give? That will be the measure of your love.

6. Stewardship means going into business for God.

Are you in business? For whom are you making money? Is it for yourself, or for the Kingdom? Are you thinking only of your own earthly interests? Is it your aim to pile up money for yourself? Is that the motive? Or, are you making money to invest in souls? Have you God's interests at heart?

You have a sizable income. For what

purpose? To meet your needs? But what about the surplus? To whom does that go? Are you not aware that God depends on you? "It is he that giveth thee power to get wealth." (Deuteronomy 8:18) You are dependent on Him. Give Him the glory, and give as He prospers you. Go into business for God.

7. God cannot trust some of His children with money because they will not invest it for Him.

It was so with those to whom were given the talents and the pounds. One man was unfaithful, and instead of investing for God, he let it lie idle. (Matthew 25:14-30)

"Beware that thou forget not the Lord thy God, Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God, And thou say in thine heart, My power and the might of mine

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hand hath gotten me this wealth." Deuteronomy 8:11-14, 17.

How prone we are to take advantage of wealth for ourselves, instead of investing it for eternity! It is easy to say: "If only I had money how I would use it for God!" And yet when wealth comes it is often spent on self. Better homes are purchased, more luxurious furnishings obtained, automobiles bought, and thus it is used up, and Kingdom interests suffer. Increased resources mean increased responsibility.

During the lifetime of the sainted George Muller of Bristol, England, there often appeared in the books among other contributions an entry as follows: "From a servant of the Lord Jesus, who, constrained by the Love of Christ, seeks to lay up treasure in heaven." For years no one knew who this "servant" was. But after the death of Mr. Muller it was discovered that the "servant" was none other than Muller himself. And how much do you think he had given when it was all totaled up? Over \$400,000. What a glorious privilege! But why did he give so largely? Because God could trust him. He died with nothing. He gave all.

8. Stewardship is to be administered in a systematic, individual, provisional, proportionate, spontaneous and secret way.

Now we come to the method of giving. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (I Corinthians 16:2)

"Upon the first day of the week" — systematic giving. Are you giving in a systematic way? What system have you adopted?

"Let every one of you" — individual giving. Nobody can give for you. You give as an individual. Teach your children to give. Let every member of the family give. That is better than for the father and husband to give for everyone. Make it a personal matter.

"Lay by him in store" — provisional giving. Don't wait until the need arises or the appeal comes to you, but week by week lay something aside, so that when the call is made you will be ready.

"As God hath prospered you" — proportionate giving. Are you giving according to this principle? A rich man who tossed to a beggar a penny would not be giving according to his riches, would he? Do you give more since God raised your salary or less? Has the percentage gone to Him just the same since you became wealthy? When you were getting fifty dollars a week and you gave five dollars. How much are you giving now that you are getting one hundred dollars a week? Are you proportionate in your giving? Better check up on yourself.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Corinthians 9:7) — spontaneous giving. If you begrudge what you give, you might as well keep it. No blessing will be attached.

9. God holds His stewards responsible for the wise and prayerful investment of His money.

We must give in the will of God. The important question is not so much *how* to give as *where* to give. To invest the Lord's money unwisely is as serious a mistake as not to invest at all.

There are some people who respond only to a stirring emotional appeal. They give when they are wrought up. Better to spend time in earnest prayer, look the facts squarely in the face, ask some definite questions, and then if all is well, give. Give wisely and intelligently. Make sure your money goes into true Gospel channels.

10. Whatever is to be done must be done quickly, for the Lord is at hand.

This is Saturday night in the history of the Church. The day is almost ended; night is at hand. The sand hour of life will soon run out. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4) Therefore, "What thou doest, do quickly."

The Bema will soon be set up. Are you ready for the summons? Have you done all, all you could? How much longer you will have to invest your money for God, no one knows. At any moment the death angel may cross your pathway. Life hangs by a thin thread. If you have dependents, will them what you feel they will require. But the rest, your surplus funds, invest from time to time, while you are still living, as God directs.

Only the money that is coined into the salvation of precious souls for whom Christ died, can enter heaven.

MULLER PRAYED

ON ONE OCCASION George Muller was coming out to Canada, and was due at Quebec to fill an engagement on Sunday. The ship was delayed by dense fog. Muller said to the captain, himself a Christian man, "I am due at Quebec for Sunday, and I have never yet failed to keep an engagement." "Impossible!" replied the captain. "Don't you see the fog?" "Come down to my cabin," said Muller, "and let us bring it before God in prayer." They knelt together, and Muller prayed very simply.

The captain in his turn was about to pray, when Muller touched him, saying, "No! Don't you pray, for you do not believe that God will take away the fog, and I believe that He has taken it away already." They went on deck, and, sure enough, the fog was gone, and Muller kept his appointment.

—Canadian Churchman.

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GOD'S ATOMIC POWER

Sermon Of The Month

DR. BOB SHULER
LOS ANGELES, CALIFORNIA

*"Not by might, nor by power, but
by my spirit, saith the Lord of hosts."*

—Zechariah 4:6

FAILURE on the part of the Church to magnify the Holy Ghost in His ministry and activity has produced paralysis. A deadness has come upon us, and all our efforts to make the world believe that life is there are vain.

The modern undertaker has learned the art of making dead folks look even lovelier than in life, and of preparing their faces so they seem about to open their lips and speak. But they are dead. And the Church, with all its beautiful ritual and elegant externals, without the presence and power of the Holy Spirit, is just as dead. "Thou hast a name that thou livest, and art dead," was not more applicable to the Church at Sardis than it is to many Churches of these terrible times.

If you had stood with me a few years ago on the rim of the great canyon looking down upon the ever muddy Colorado of the West, the river that buries its dead in the depths of red silt, you would have seen hundreds of men engaged in an attempt to hold back the waters of that turbulent stream and impound the then greatest inland sea within the nation.

Mighty machines worked tirelessly in the depths of that canyon. There was the constant hum of wheels and pulleys

and cogs and pistons, as man conspired to win his fight over nature's forces.

A great cable stretched from mountain to mountain, and on it moved buckets that held tons of earth and stone. Men were digging a channel back through the mountain to divert the flow of the river while they dropped thousands of tons of concrete where once the river flowed.

If you had turned, you would have seen on a building this blazing electric sign: "We furnish the power." Push the button, and man's genius prevailed. A river that had flowed undisturbed for centuries between those mountains was being conquered. Turn the current off, and the work ceased. There was a silence that screamed of hopeless, helpless inactivity. The buckets hung idly on the great steel cables. The machines in the depths of the canyon were silent. Men stopped in their tracks. Something had happened, something deadly. The river flowed on.

The Church of this tragic hour has more wire stretched and less juice in it than in any other day I have ever known. We have superlative equipment without any vitalizing force to bring it into action. We are continually building sanctuaries that are oftentimes as devoid of spiritual life as tombs. Our altars are no longer places of penitential tears and the birth of new souls. They are places where we burn candles as though the dead were there. When I was

a boy in my native mountains, we always burned candles when the light went out.

SOURCE OF POWER

The Holy Ghost is power. He is the God of power. He is the dynamic force in spiritual life. He comes into the heart, not alone to possess it, but to invigorate it, to make it vital with God, to make it live in Christ Jesus who indeed is life. Thus the promise of Christ was lifted like a beacon in the darkest moment of seeming defeat: "But ye shall receive power."

The Jewish mob was howling for blood. The Roman government was intent upon putting down this fanatical heresy. No organization existed, no financial backing, no institutions, no heritage of the past, no prospect for the future. What could there be for those who came down from Mount Olivet after the ascension? Jesus had told them, "Ye shall receive power."

There is altogether too much artificiality in the Church of our times. We make a marvelous show. I am sometimes saddened and amazed at the emphasis placed upon the administration of the Sacrament of the Lord's Supper at our conferences, when I know that there are ministers piously engaging in that solemn performance who do not believe in the blood atonement, the bodily resurrection of Jesus, or his coming again — doctrines which enter vitally into Christ's inauguration of this practice. We pretend. We are indeed arch pretenders.

FIRST

And now may I bring to you what I conceive to be the four fundamental functions of the Holy Ghost in imparting and maintaining this life?

The Holy Ghost is God — not God standing on the rim of creation surveying His handiwork, not even God at Bethlehem or Calvary, but God moved in. He is God dwelling in men's hearts. His one interest is to bring life to men

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— the life that Christ, by His redemption, has made possible.

We must forever remember that the Holy Ghost not only came at the promise of Jesus, but came to show Jesus to men. He came, if you please, to enlarge the fact of Jesus, to emphasize Jesus, to magnify Jesus, to introduce Jesus personally, and to make Jesus real. Jesus Christ is the way, the truth, and the life. There is no other route.

The enemy of life is sin. He who sinneth dies. Death is the wage. Unless Jesus Christ shall wipe out, wash away sin, then we are dead in trespasses and in sins. Therefore the Holy Ghost has as His first office work the conviction of men's hearts as to the fact of sin. It is His task to make sin bare, to uncover its ugliness, to expose its pernicious character and its horrible result. He announces that sin is high treason against God.

The Holy Ghost takes the truth of God, the Gospel message, earnestly and honestly and fearlessly preached, and convicts of sin. It is by the "foolishness of preaching" that this result is attained. Whatever may be said of a teaching ministry (and there is a large place in the world for such a ministry) it is the preaching ministry that is used of the Holy Ghost in seeking to free men's souls from sin. The history of the Christian movement bears this out abundantly. The cry of our barren day is for great preaching!

And right here the Church, interested in life both here and hereafter, needs to face up with a cold, blunt, harsh fact. The truth is that we of this generation have minimized the fact of sin. In our message to the world we have not been courageous enough to proclaim the truth as to the nature of sin — the fact that sin is innate, is a part of us, is wrought into the very fiber of our souls as part of our fabric, and must be washed out, removed from our hearts,

so that our wills are released from their chains and we become free.

Such a Gospel was preached by our fathers. The Holy Ghost blessed their ministry, and the altars of the Church were filled with penitential seekers after God. But a blight has taken hold of the ministry of their sons.

In repentance and the exercise of saving faith, the Holy Ghost is ever present; but since these steps are so intimately connected with this Gospel of conviction of sin, I am content to say that in the whole process the Holy Ghost blesses the Gospel message to where it becomes so powerful that men, dead in sin, come to live in Christ Jesus the Lord.

SECOND

The second office work of the Holy Ghost is in the conversion of men and women, boys and girls, from a life of rebellion against God to one of obedience and the giving of the witness, an unmistakable witness, that such a work of grace has been accomplished. Paul would leave no doubt here. He declared: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ."

The act of salvation, or what we call conversion, is accomplished when the sinner faces Jesus, introduced by the Holy Ghost, and accepts Him. The Holy Ghost will not introduce Jesus as Saviour to a man who is not penitent, willing to turn from sin, and anxious to be saved. But when that moment comes, in walks the Holy Ghost with this new Guest, who now is to abide within the heart.

It is merely a matter of changing tenants. The old tenant moves out. The new tenant moves in. That is why we read that, when this transaction is accomplished, things once lovely are now

hateful, and things once despised become most lovely indeed.

But the transaction goes even deeper than that, and here is where the fact of life looms large. When Christ moves in and takes charge, he makes new. He does not simply make you *feel* new. He *makes* you new! He makes you new, it matters not how you feel. He gives you a new nature. It is as mysterious as the blowing of the winds, but it is one of the clearest facts of Christian experience. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

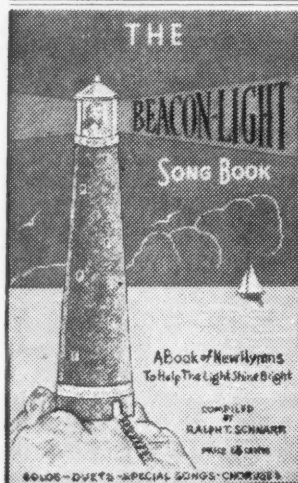
And since you are now a new man, a son of God in a spiritual life that is divinely bestowed, it becomes the duty and joy of the Holy Ghost to witness that fact to your inner consciousness. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." "Ye were sealed with that holy Spirit of promise." We speak of this as "heartfelt" religion.

In other words, it is deeper than the sensibilities, than the physical emotions. It affects them tremendously. They are its channels. But this witness is a contract between God and the soul of man, signed by the Holy Ghost. It is the new covenant. It is the blood of Jesus applied by the pen of the Holy Ghost. The blood makes the affirmation. The Holy Ghost is the divine agent and instrument.

THIRD

And now I come to the doctrine of Christian probation, in many quarters fast fading out. By Christian probation we do not mean that men are probably saved or conditionally saved, depending upon future behaviour. When a man is saved, he is saved. However, that salvation is the beginning of a life. And life is a developing process.

The moment life stands still, it stag-



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nates, disintegrates, and the processes of death set in. The Holy Ghost is present in the processes of maturing life. All grace is a bestowal, a gift, a divine deposit in the human heart. But from the experience of that new life which comes when grace is given there grows the mustard plant of a full-statured Christian, and there goes out the leaven which affects the whole lump. Thus the kingdom of God begins in men's hearts and grows.

It is with this growing process that I am now concerned. Whatever the experience, there is always the necessity of this growth and development. The fathers were right when they preached growth in grace. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," was the exhortation of Peter, which carries its full content of meaning to this very hour.

Salvation is full, but never complete. Salvation is a total manifestation of divine grace in the heart of man which starts a process of development into which grace constantly feeds and which at last brings the man to full stature in Christ Jesus, described by Paul as "the measure of the stature of the fulness of Christ."

All starts with salvation. It ends in Christian perfection, which within itself allows of growth, advance, progress. Personally I believe that, after the redeemed have been in heaven for ten thousand years, these processes will still be working. The spiritual life can never become stagnant.

It matters not as to the manifestations of grace along the way, the glorious contributions made by the Holy Ghost as we pilgrimage; the journey still continues. It is a journey upward. There is ever higher ground ahead. We travel from "glory to glory."

FOURTH

As I come to the last function of the Holy Ghost in the life and destiny of the believer, I hesitate. I do not hesitate because of any doubt of my position. I know that if the Book of God is true, I am right in what I am about to say. My hesitancy comes from the fact that a most precious Bible doctrine has been all but wrecked by its own advocates. I sincerely desire not to do hurt to that doctrine in this message. I am speaking now of the work of the Holy Ghost in the sanctification of believers.

What a tragedy that such doctrines as holiness and the second coming of Jesus have been surrounded by so much of real fanaticism and near insanity. And yet I am personally determined that all the wildfires that have been built by faddists and zealots shall not rob me of these precious truths. There is nothing taught more certainly in the Book of God than the doctrine of a holy life.

I am not interested in the adjectives that are used in speaking of holiness. I am not concerned with men's shibboleths or with the processes that some schools of thought have made more important in their teachings than the fact itself. I am not now speaking of "blessings." I am speaking of the pentecostal experience.

I am speaking of that overwhelming of the believing heart by the dominating power of the Holy Spirit, so that suddenly the Christian life becomes absolutely victorious. Here again it is grace. It is a bestowal of grace. It is the coming of the Holy Ghost as at Pentecost. But nowhere in the Word of God is it so much as hinted that this work stops with this pentecostal experience. That there was growth and development following Pentecost is certain.

There are those who claim that this experience is effective in the complete eradication of the carnal nature. There are others who claim that it is an act of empowering to the extent that man has enough of God ever present with and in him to enable him to fight the good fight of faith in victorious fashion. One school specializes on taking something out of man. The other school specializes on bringing something into man. Both schools are undoubtedly feeling after the truth.

The Holy Ghost operates negatively and positively. He uproots, and He enthrones. He digs out, and He plants. Sanctification, as conversion, is the beginning of a glorious process. Pentecost started cowardly men out with the boldness of martyrdom in their hearts. Before Pentecost they were running from Caesar. After Pentecost they were shaking Caesar's throne, so that the Jews mobbed the house of Jason and together with the Roman leaders of the city cried out: "These that have turned the world upside down have come hither also."

They did not simply shout at Pentecost. It was not enough to preach to the assembled multitudes. They went out to live and to die gloriously. And their living and dying shook the world!

Once Jesus said that you do not know the birthplace of the winds, but they fan your cheeks. The Holy Ghost, that blessed Third Person in the adorable Trinity, is too deep, too high, too abounding for me. I cannot grasp the thought. The thought is too eternal, too infinite, too belonging to the very nature of God Himself.

But I have seen the glorious power of the Holy Ghost manifested and have felt the tug at my own heart. My mountain mother was filled with Him and drew her six children up against her knees, and He possessed their hearts. This is the truth I bring.

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FROM PAGE 11.

a penalty for unwarranted hospitalization or denial of rights set forth in other parts of the Bill. We doubt that in many cases undue advantage would be taken of patients. But, if we are right in our surmise, then in event of a showdown *honest dissenters* could be railroaded to Alaskan mental institutions — and left there.

Each year a good many persons in various states visit Alaska, and it may be that some of them while there might come to need mental care; but such cases would be few.

Clearly under Section 119, the Governor of any State could contract with the Governor of Alaska to take over all or part of that State's mental cases on a reimbursable basis.

Probably not many would be sent — there would be a hue and cry from the families of patients. But if some were shipped to Alaska, what more natural than to ship those persons, railroaded into mental institutions as there is some reason to believe Mrs. Lucille Miller of Vermont was, whose opinions differed from those of the powers-that-be. After all, come a showdown, persons in Alaskan mental institutions would hardly be in a position to make much trouble.

Section 371 makes the Governor of Alaska dependent upon the Surgeon General of the Public Health Service for the financing of the mental health program, as outlined in the Bill. In other words, the Governor in effect becomes a mere agent of the Surgeon General.

Thus the mentally ill, citizens of the several States, when transferred to Alaska, will be taken out of the jurisdiction of the States, and will become subject solely to the Federal government. Although these provisions received little or no attention when the Bill was under

debate in the House, they begin to explain the provision for a million acres!

★ ★ ★

SOVIET RUSSIA, as we understand, has vast areas in Siberia to which, on the whim of the right bureaucrat, a person whom the Government does not like can be sent for an indeterminate period.

From the standpoint of a strongly centralized government, this is probably very convenient. Though it was certainly not intended by the Congressmen who made the investigation in Alaska and who brought in and debated this Bill, H.R. 6376 would build the counterpart in Alaska of what Soviet Russia has in Siberia. And the machinery for railroading a person to a sub-Arctic hospital is all in the Bill.

In the debate it was asserted by Congressman O'Brien that the Bill is "not a Democratic Bill, nor a Republican Bill." It is, he said, "the experts' Bill." It is an "Administration measure." It is based, Congressman Dawson said, on "the American Psychiatric Association Model Code."

Now, although this is called an Administration Bill, we do not believe the President is familiar with it or at least with these powerful provisions that have been inserted. Nor do we think that the Cabinet members whose departments were said to be so "vehemently" for it as stated on the floor of the House, know of its potentials.

But *somebody* put those provisions in the Bill — somebody we dare say among the bureaucrats, or among the advisers of those bureaucrats, in Washington who knew exactly what is wanted. Are they, consciously or unconsciously, following an invisible blueprint of a pattern that would be useful when the moment comes, to take the "nonsense" out of any persons who disagree in the slightest manner with the plans for taking the United States into a world government?

As mentioned above, Soviet Russia has her Siberia. Great Britain in World War II had her Section 18-b of the Defense of the Realm Act, under which any person in Britain could be (and many were) confined indefinitely without acquainting them of any charges against them.

It may come as a shock to Americans that an administrative officer of a supposedly free country could, under any circumstances, confine private citizens for several years without letting them know what charges were made against them or without opportunity to be represented by counsel.

★ ★ ★

HOWEVER, one step at a time is the principle on which the one-worlders, who have been largely running our government in Washington, have been proceeding. Bit by bit, as through shrewdly worded parts of this harmless looking Alaska Mental Health Act, they provide machinery under which when the time comes, the State (that is the Federal Government) will have omnipotent power over all the people.

In the case of Mrs. Lucille Miller mentioned above, she had by her writings, which were directed against tyranny and perhaps were not always the wisest method of expression, antagonized the Federal authorities. Her case antagonized certain left-wing elements. And it is well-known that in recent years many socialists and communists and their fellow-travelers have migrated to Vermont. They called for Mrs. Miller's scalp.

So she was taken into custody under the direction of a Federal judge and after a hearing was shipped to St. Elizabeth's Hospital in Washington, D.C., a mental institution.

Several columnists, notably Westbrook Pegler, took up the cudgels in her behalf; and so after a few weeks she was shipped back to Vermont. The draftsmen of the Alaska Mental Health Act are not likely to have overlooked the case of Mrs. Miller.

★ ★ ★

THESE provisions in H.R. 6376 could take care nicely of many persons who have been warning the Country about the socialistic and communistic phases of our own Government which they don't like.

Troublesome dissenters can be silenced by a determined Palace Guard.

What better scheme than an American Siberia?

(From National Economic Council Letter No. 377. Empire State Building ... New York City.)

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—John Wesley

If you would be happy be active as a running stream, not cloudy and morbid as a stagnant pool.

—Watchword

Garments of righteousness never go out of style.

—Western Recorder

Heaven is a prepared place for a prepared people.

—Moody

It is better to live rich than to die rich.

—Watchword

No man ever prayed without learning something.

—Emerson

Character is not made in a crisis — it is only exhibited.

—Robert Freeman

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.

—Spurgeon

The man who has begun to live more seriously within, begins to live more simply without.

—Phillips Brooks

By their missionary giving shall ye know them.

Cheerfulness and contentment are great beautifiers and famous preservers of youthful looks.

Tribulation worketh patience and patience experience, and experience hope.

—Paul the Apostle

The average man can stand adversity better than prosperity.

—Moody

An egotist is not a man who thinks too much of himself; he is a man who thinks too little of other people!

—Joseph Newton

Every step in the progress of missions is directly traceable to prayer.

—A. T. Pierson

Faith is never surprised at success.

The one thing worse than a quitter is the man who is afraid to begin.

The present is the future from which we hoped so much.

Speak well of your enemies — remember you made them.

They always talk who never think.

—Prior

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Alexander, being asked how he conquered the world, replied, "By not delaying."

Be not apt to relate news, if you know not the truth thereof.

—George Washington

From errors of others a wise man corrects his own.

—Publius Syrus

Whatever you may be sure of, be sure of this, that you are dreadfully like other people.

—Lowell

The empty vessel makes the greatest sound.

—Shakespeare

Men are born with two eyes and one tongue in order that they may see twice as much as they say.

—Rumanian Proverb

The man who rows a boat generally doesn't have time to rock it.

—Delco Doings

Blessed are they who have nothing to say, and cannot be persuaded to say it.

—Lowell

Lies, like chickens, come home to roost.

A man may often regret his speech; never his silence.

No smutty stories are told in heaven, or on the way to heaven.

The strong should bear, not bare, the infirmities of the weak.

FOREIGN MISSIONS

MISSIONARY SUMMARY

THE missionary department of the Defenders organization now has almost thirty years of constructive work to its credit. From humble beginnings it has grown to large proportions.

The Great Commission is being obeyed and areas of moral darkness penetrated with Gospel light. Church congregations are being organized and schools established. Souls are accepting Christ as Saviour. Whole communities are being regenerated. Clothing is being distributed among those in need. Literature is being circulated. Revival fires are being ignited.

Books have been written and sermons preached regarding placing responsibility upon the natives themselves. Instead of theorizing about indigenous missions, the Defenders organization has gone ahead establishing congregations on its field. The plan has been put into successful operation. This program has made necessary the building of schools, Bible institutes and theological seminaries. The method has stood the test and produced practical results.

PUERTO RICO

On my trip to the West Indies early this year I visited places in the interior, where native Defender Churches have completely changed the moral, spiritual and economic life of whole sections. Because a revival is in progress in Puerto Rico, new worship centers are being established faster than we can arrange for their financial support.

My first trip to the island was in 1931. The invitation came from a native congregation, organized a short time earlier, in the town of Guayama. Dr. J. F. Rodriguez was in charge. He later became director of the Spanish missionary department of the Defenders organization.

Through the untiring efforts of this good man and native co-workers ...

coupled with the prayers and financial support of Bible-believing Christians here in the States, more than two hundred Defender Churches, large and small, dot the Island today.

As the work grew, it became evident that a school was needed in which native students could be given missionary and ministerial training. The story of the Defenders Theological Seminary is too lengthy for the scope of this article. A volume would be required to explain its origin and achievements.

Seminary classes are conducted five days a week, nine months of the year. Evangelistic services are held seven nights a week, on the Seminary premises the year round. The 1955-56 school year is drawing to a close as this *Defender* goes to press. Another fine class of students will be graduating in a few days.

DOMINICAN REPUBLIC

Defender missionary work in the Dominican Republic came into existence as an outgrowth of the large and fruitful ministry in nearby Puerto Rico. When the Dominican program was launched a few years ago, several Puerto Rican congregations expressed a desire to help support the new field.

Some of the struggling groups have been able to send only 25 to 50 cents a month ... but it is a beautiful commentary on modern missions, that Churches organized in one area, possess a missionary incentive for carrying the Gospel to another.

Defender Churches have been established in Ciudad Trujillo (the old city of Santo Domingo), and a half dozen other Dominican communities. Rev. A. Smester, a trained native leader, is chairman of Defender Missions in that Country. He is a well-equipped Christian worker, consecrated to the task of

soul winning and disciplined in mind and character.

WEST AFRICA

Liberia, a coastal state, is passing through a period of transition. Its rolling hills, covered with forests of rich timber, are being pierced by highways. Its fertile soil, an untouched storehouse of valuable minerals, is beginning to be exploited.

Facilities never before believed possible are now available for carrying the Gospel to jungle areas. Dr. H. H. Jones, Negro medical missionary, who directs the work of the Defenders organization in West Africa, says:

"A new day is dawning for missions in this part of the world. Here are new opportunities, and we must take advantage of them. May God grant us wisdom and strength to do so. A thousand thanks for my regular allowance checks from month to month. They never fail to arrive on time. I have given my all to this work. Over fifty years have come and gone since I first came out here.

"My age is against me to carry on much longer. I see the sunset of life approaching and I can't hold back the tears. There remains so much to be done. The outlook is so good for Africa that I hate to feel weary. This body has served me well and I don't like to see it wear out. Ask all the friends to pray for us out here."

MIDDLE EAST

At no previous time has the beneficent influence of Christian missions been so much needed in the countries of the Middle East. Mounting tensions call for prayer, careful analysis and in some measure a different approach than used in times past. The Gospel message remains the same, but methods of presentation can stand revision.

The missionary department of the Defenders organization is now operating two industrial schools and Bible institutes in Jerusalem, Jordan — one for men and boys, the other for women and girls.

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A penetrating analysis of the World Church in the light of Bible prophecy by Dr. Edward Fehr. Every Christian needs to be familiar with this indictment of the Laodicean Church age. Price 25 cents. Prophetic Bible Conference Bureau ... Hoisington, Kans.

and schooled simultaneously in the Scriptures and Christian doctrine. The project is under the direction of Rev. Solomon John Mattar and efficient helpers.

Several of the students taking training in the Defender Schools of Jerusalem, are refugees. Which means that they are among the more than a million displaced persons who (or their parents) were driven from their homes in Palestine during the Zionist invasion of 1948.

Among these groups are thousands of intelligent and refined people as one might expect to find anywhere in the world. The conscience of the nations needs to be probed regarding their plight, fleeing en masse, they left everything behind, barely escaping alive.

There is important work to be done among these people at missionary levels. A great opportunity exists which the Defender Missionary Department feels should not be ignored. Acts of Christian kindness quicken a ready response among them.

There are problems to be surmounted, but those engaged in missionary work have never had reason to expect a "flowery bed of ease." The task of presenting Christ on mission fields has always been exacting, fraught with dangers and difficulties.

AMERICAN SPANISH CHURCHES

Adverse economic conditions, overpopulation and unemployment cause several thousand Puerto Ricans to leave the Island every year. They have free entry to the United States, but most of them get no further than New York City. Only a small percentage bring a knowledge of the Bible or any Christian experience.

Every Spanish-speaking country of the world is represented in the densely populated sections of New York City. A steady stream of immigrants arrive. Many other nationalities are also represented.

In 1943, a nucleus of Defender Christians from Puerto Rico banded themselves together as a congregation, at the invitation of Dr. and Mrs. Jose Hernandez, who had arrived a short time earlier. For some time the group met in the room of a Harlem tenement house. A suitable building was later rented and converted into a place of worship. A

Sunday School was organized, nightly evangelistic services held, and the premises became too small. Now a lot has been purchased on which to erect a commodious permanent structure at the fringe of Harlem.

Five other congregations in New York and Brooklyn have since developed from the original Church. Two other congregations have been organized in Spanish communities of Indiana and one in Chicago — making a total of nine Spanish Defender Churches in the United States at the present time. Dr. Hernandez superintends the work.

JEWISH MISSIONS

Dr. Jacob Rosenthal, whose work the Defenders organization has supported for several years, is engaged in one of the most exacting types of missionary service known to the Church. He is a missionary to the Jews.

Born in 1890 of strict orthodox parents in New York City, Dr. Rosenthal grew up and was educated in the beliefs and traditions of Judaism. He was trained and became a rabbi. After marrying a woman chosen by his parents, he was installed as rabbi of a synagogue in Manhattan. His rabbinical service covered a period of almost twenty years.

Then, through the testimony of a Christian nurse, he heard the story of salvation, accepted Christ and was miraculously converted. Later, when his wife saw him reading the New Testament, she left and never returned. Knowing that his loved ones were lost, he began to preach Christ to them. They promptly had him arrested on a charge of disorderly conduct.

This was only the beginning of a long series of unpleasant and often dangerous episodes. Like Paul, he bears scars in his body from physical persecution suffered at the hands of countrymen. But attempts on his life have only spurred him forward in the task of making Christ known.

Dr. Rosenthal has kept an exact count of every convert made in twenty-seven years of constant, consistent witnessing, and the number to date is almost six hundred — perhaps the highest record

of actual Jewish converts by a single individual since the days of Paul.

MEXICO

Many Christians in the United States do not understand the great missionary challenge and opportunities for Christian service that exist south of the border. True, Mexico has several large cities, but when one leaves them and travels into the interior, it is like entering a different world. The population is basically Indian.

The Defenders organization has eighteen Church congregations in Mexico, each presided over by a trained native Pastor. Dr. R. Botello Alanis, superintendent of the work, said in a recent letter:

"With two helpers, I have just returned to Monterrey from a trip to all of our Churches. We covered 2,630 miles. Prayer meetings and preaching services were held with every congregation. In each instance prayer was offered for all Defender mission fields, remembering also before the Throne of Grace members of the staff at Wichita headquarters.

"We appreciate very much what every friend in the United States is doing to help us with the missionary program here in Mexico. Thank them, please, every one."

FINANCIAL PLAN

The foregoing fields, together with other branches of Defender missionary work, constitute a challenge and an opportunity. Investments made in this ministry produce dividends for eternity. The only means of financial support is voluntary contributions sent by readers of *The Defender*.

Among the last things Jesus said, prior to His departure was "Go ye into all the world and preach the Gospel to every creature." The Church is meant to be a *going concern*. There are many ways to go with the Gospel. Some go in person as missionaries. But the task of others is equally important — who, remain at home, and go through intercessory prayer, tithes and offerings. Every believer has marching orders to do his bit according to the talents he possesses.

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Announcement

The Soldiers of the Cross announce that after June 1, Rev. Kenneth Goff, former Communist leader, will be available for speaking engagements from one to three nights. Churches desiring his services contact: Soldiers of the Cross, P.O. Box 116, Englewood, Colorado.



BOOK REVIEWS



JOSEPH P. KAMP

PLOT TO SOVIETIZE THE SOUTH

Joseph Kamp ... Headlines
Press, art covers, 36 pages, price
30 cents.

FEW PEOPLE in the United States understand the Communist conspiracy as thoroughly as Joseph Kamp, the well-known investigator, author and editor. He has been investigating and combating the Red menace since the year 1919.

The following quotation from an editorial in the *Macon (Georgia) Telegraph* expresses the sentiments of many others regarding the man and his labors: "It is doubtful if any man in the United States has rendered a finer service to the cause of Americanism."

In the report before us, just published, Mr. Kamp is worried over "The troubles now plaguing the South," but hastens to add, "What looks like a strictly Southern problem is actually something for the whole nation to be concerned about."

He cuts straight to the core of the problem, turns up the underneath side, and exposes its Communist character. Conspirators, who have until now succeeded in keeping out of sight, are mercilessly exposed. They will no longer be able to cover their tracks.

"The ultimate goal," says Mr. Kamp, "is a Soviet South, then a Soviet America."

He continues: "If this sounds unbelievable, read on and weigh the significance of the current official scheme to Sovietize the South, written by the former head of a Soviet spy ring in Washington — a plan which has already had the endorsement of the United States Government. Or discover on the following pages the identities of the Red elements who are part and parcel of the plot. Consider their past and present affiliations and activities, and judge their motives and true objectives."

Negroes have been taken to Moscow and given special courses of training, on how to stir up rebellion among members of their race in the South. Returning, they have succeeded in doing great harm. Others have been given similar courses in the Communist centers of the North.

Dr. W. E. B. DuBois, a founder of the National Association for the Advancement of Colored People (NAACP) ... described by Mr. Kamp as "a long time Communist collaborator," says: "Negroes who hear of the lack of color prejudice in the Soviet Union are deeply impressed. Frankly, Negroes are tired fighting for 'their country.' They do not willingly sing, 'My Country 'tis of Thee!' Increasing numbers are beginning to question if there may not be more to Socialism and Communism than the newspapers print."

Mr. Kamp quotes Conrad Lynn as gloating in the February 1956 issue of the *American Socialist* (a Red magazine): "The social structure is being shaken and the Southern aristocrat may soon have his back against the wall."

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Lynn was attorney for Carl Braden, of Louisville, Kentucky, a white man who bought a home in a white neighborhood for a Negro, in order to stir up trouble, and was found to be a Communist and convicted on charges of sedition.

No one, white or black, capable of understanding the English language, can read this Kamp documentary, and doubt that the segregation question now dividing our Nation is of Communist origin.

The fact that many well-meaning Negroes are being duped is to be lamented. In the end, when the truth regarding the conspiracy sinks into the public mind, they will regret their present gullibility. There is evidence that the conspirators have even been able to plant henchmen in Negro pulpits — so clever are the Communists in camouflaging their activities.

★ ★ ★

MR. KAMP cites instance after instance where Reds, drilled in methods for creating racial strife, were sent into the South. This has been going on for years. Present trouble is the result.

In order that the public may be informed regarding the organizations responsible for the program, Mr. Kamp names them, gives their addresses and shows how they operate. The list includes:

Freedom House of New York City, the Jewish Anti-Defamation League, the National Association for the Advancement of Colored People, Leadership Conference, the American Jewish Congress, Ford Fund for the Republic, the Urban League ... and others. Millions of dollars are being spent by these unspeakable outfits whose pressure-power is so great that they have even been able to influence the United States Supreme Court.

Mr. Kamp has prepared a frightening, factual report which true Americans will read with bated breath. Fortunately the price has been kept within the reach of everyone — 30 cents the copy or 4 copies \$1.00.

BOOKS REVIEWED MAY BE ORDERED FROM
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THIS is a Course of Bible study for new converts, those whom Paul referred to as "babes in Christ." The purpose is to inspire them to study the Word and proceed systematically.

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Book III, "The Church among the Gentiles, from the thirteenth Chapter to the end." Dr. Thomas stated his purpose in producing this vast reservoir of apostolic fact and data as follows: "The aim of the author is that for which, as a homiletical writer, he has been laboring for years, namely, the promotion of expository preaching, the preaching which St. Chrysostom describes as that in which 'God speaks much and man little.' God's ideas are the only soul-vivifying forces in our fallen world: and these ideas are contained in the histories, the metaphors, the conversations, discourses, gospels, and epistles of His Holy Book."

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SUNDAY SCHOOL

LESSON NUMBER ONE

May 20, 1956
BELIEVERS CALLED
CHRISTIANS
Acts 11:19 to 12:24

MEMORY TEXT: "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" Acts 20:35.

The general plan and pattern of the lesson is as follows:

- A. Missionary evangelism of the early Church. Acts 11:19-21.
- B. Barnabas chosen to direct the task. Acts 11:22-24.
- C. Paul chosen as a special helper. Acts 11:25.
- D. Believers at Antioch given a name by which followers of Christ were to be designated for centuries to come. Acts 11:26.

(1) THE KEY WORD OF THE LESSON IS "ANTIOCH."

The growth of the Church, during the few years covered by the Acts of the Apostles, was gradual and solid. The early Christian movement was no flash-in-the-pan affair! Our Lord, in His parting words, anticipated the pattern: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Antioch, the scene of today's lesson, was a long ways from the parent Church in Jerusalem — according to distances in those days. It was located three hundred miles north, near the head of the northeast coast of the Mediterranean. The city was luxurious. Its main street, four miles in length, was lined with magnificent mansions. The modern name of Antioch is "Antakya," a town of twenty thousand inhabitants.

At its zenith, it was the third city of the Roman Empire with a population of five hundred thousand — a center of commerce, dissipation and mass immorality. But the Gospel took root, being carried there by Christians who fled from Jewish persecution in Jerusalem after the stoning of Stephen.

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P. O. Box 100 Intercession City, Fla.

Those of the Jerusalem congregation who dared remain in the city, felt a responsibility for the Churches that were springing up wherever members were driven. It was therefore decided that Barnabas, one of their principal leaders, should go to Antioch.

He was sent "as far as Antioch," implying that other Churches were visited along the way. His name means "son of exhortation," and he is here found exhorting the Church at Antioch — which means encouraging to greater effort, holier life, more consistent conduct and deeper knowledge of Gospel truth.

(2) THE KEY VERSE IS ACTS 11:26.

"And the disciples were called Christians first in Antioch."

Reaching Antioch, Barnabas realized the field was so large and the opportunities so great, that help was needed. He thought of Paul. "Then departed Barnabas to Tarsus for to seek Saul."

Paul was among those who had fled Jerusalem to escape the fury of the Jews. As Barnabas had been the first to take the converted persecutor by the hand and procure his recognition as a disciple by the brethren at Jerusalem, so he alone seems at that early period to have discerned in him those peculiar endowments of leadership which characterized his ministry in later years. We may assume that Paul was busy teaching and preaching in his home town (Tarsus) when Barnabas "found him." Acts 11:26.

The spiritual excellence of the Antioch congregation is suggested by the fact that outsiders dubbed them "Christians" or *Christ ones*. No greater compliment can be paid a follower of Christ than to credit that person as living at one with Him.

"The fact that the term was first applied to the disciples by outsiders is in itself suggestive. Why did the men of Antioch call these people Christians? There can be but one answer, a simple

answer, and yet including the whole fact. They saw that these people had been with the Christ in spirit, if not in actual personality, and that they had learned of Him. They talked of Christ, lived for Christ, worked for Christ."

—G. Campbell Morgan.

(3) THE KEY FACT: BROTHERLY LOVE WAS THE BADGE OF THE EARLY CHURCH.

The following words of Jesus found echo in the hearts of the early Christians: "By this shall all men know that ye are my disciples, if ye have love one to another."

We see a beautiful expression of Christian love and fellowship in a decision made by the Antiochian Gentile Church. There was physical suffering and privation among the saints of other areas due to drought and famine. "Then the disciples (of Antioch), every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea."

The incident began with the visit of "prophets from Jerusalem." Luke has given no clue to the reason for their visit. It could be that they had been sent out by the leaders to help with the instruction and spiritual growth of the disciples at Antioch. Possibly the coming of the prophets is connected with the interest and perhaps the anxiety of the Jerusalem leaders about the Antioch situation.

Be that as it may, one of the prophets, Agabus, uttered a prediction under the guidance of the Holy Spirit. He foretold a famine which would affect all the world. Luke notes that this came to pass "in the days of Claudius Caesar." Two Roman historians and Josephus refer to such a famine, indicating that it was at its worst about the year 46, which was near the middle of Claudius' reign, 41-54.

The response of the disciples at Antioch was a wonderful demonstration of the Christian spirit. Every man "determined" to give "according to his ability." Here was an expression of brotherly love worthy of the name Christian.

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LESSON NUMBER TWO

May 27, 1956

WORLD VISION OF MISSIONS

Acts 12:25 to Acts 15:35

MEMORY TEXT: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." II Corinthians 5:20.

The general plan and pattern of the lesson is as follows:

- A. Paul's first missionary journey. Acts 13:2-5.
- B. Paul's doctrine of Justification by Faith. Acts 13:37-39.
- C. Paul turns to the Gentiles. Acts 13:44-49.
- D. The Church a missionary institution. Acts 15:22-27.

(1) THE KEY WORD OF THE LESSON IS "SENT."

Executive ability is noted in the way affairs were administered in the parent Church at Jerusalem. The new movement produced some *real* leaders. They were both sincere and intelligent. This inspired confidence among congregations out on the far flung mission fields of the Roman Empire. Evangelists, trained in leadership and schooled in the doctrines of the Faith, were "sent" forth to guide and instruct.

"As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

Dr. A. J. Gordon comments on this passage as follows: "Thus the Spirit and the Bride cooperate, and must ever cooperate, in this great enterprise. How much the Church needs to relearn this lesson! God's promises are His provisions. Christ cannot have told us to ask Him for laborers without thereby pledging himself to send such laborers. And whenever in the history of modern missions, as in that of apostolic missions, the Church with unanimous faith has thrown itself back upon this great resource, once more 'as they have prayed the place has been shaken,' and the Holy Ghost has fallen on the divinely chosen evangelist."

Leaders in Jerusalem prepared "letters" or credentials for missionaries and evangelists which stated, "We have sent..." Following their Lord's instructions, they sent forth laborers into the harvest.

(2) THE KEY VERSE IS ACTS 13:49.

"And the word of the Lord was published throughout all the region."

Melancholia is a dread disease. It consists of turning the mental faculties in, whereby the victim constantly thinks depressing thoughts about himself.

Christ sought to fortify the Church against this tendency and ailment. His final utterance, prior to the ascension, included the great verb of the Gospel, *Go*. Early Christians followed this instruction.

Commenting on the key verse of today's lesson, Dr. T. Walker says: "The truth would be spread abroad not only by the missionaries and the new converts, but by many of those who, coming to such an administrative center as Antioch for purposes of trade, litigation, idolatrous festivals, etc., would be brought into contact with the Christians and would carry away with them the new doctrine. We may reasonably suppose that a considerable period was occupied in this way."

The over-all picture of the lesson portrays two problems and two solutions:

(A) The problem of impregnating the mind and program of the Church with a world vision of missions; horizons had to be pushed back and a plan of action developed. (B) It was necessary for the Christian Gospel to be freed from the narrow confines and fetishes of Talmudic Judaism; the creating of new wineskins for the new wine of Christ's teaching and works in the lives of men.

(3) THE KEY FACT: THE CHURCH HAS A WORLD MISSION.

In launching the Christian movement as a world mission, the leaders at Jerusalem realized that the time had come to face the question of a permanent, essential relation of Christianity to Judaism. The Jews had fought them, and were continuing to fight them, every

step of the way. The initial hatred vented toward Christ, carried over against His followers.

Judaistic elements had crept into the Church that needed to be purged. Certain of these Judaizers went to Antioch teaching: "Except ye be circumcised after the manner of Moses, ye cannot be saved."

Paul and Barnabas vigorously opposed this position and demanded that the matter be reviewed at Jerusalem. This was arranged, and in due course the missionaries had the opportunity of reporting their experiences, pointing out divine approval of their acceptance of Christians on the sole basis of personal faith in Jesus as Lord and Saviour — no "works" added.

An extended meeting followed. Peter reported his experience at Caesarea and took his position with Paul, saying: "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." The last speech was made by James, the Lord's brother and leading elder of the Jerusalem Church. His views sustained the essential position of Paul and Barnabas, drawing a sharp line between works and grace.

A committee was appointed to convey the decision to the Churches. A circular letter was prepared for distribution. The task of missionary evangelism is predicated on the proposition of successfully presenting the claims of the Gospel to the *individual*. Paul therefore accompanied the decision of the Council with a masterful sermon on the doctrine of justification by faith. This appeal to the individual was regarded as essential to the winning of many individuals!

Subscription Blank

The wide variety of subjects discussed in *The Defender* from month to month give it a unique position in the field of religious journalism. Bible believing Christians appreciate its spiritual tone. Patriots welcome its defense of fundamental Americanism. Persons in all walks of life are benefiting from its medical discussions.

If you wish to subscribe, renew or extend your subscription, mark X in the proper box below. Then sign and mail the blank. You will receive FREE, a copy of Dr. Winrod's wonderful book, "THE CONFLICT OF THE CHRIST."

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LESSON NUMBER THREE

June 3, 1956

WEST WITH THE GOSPEL

Acts 15:36 to 18:22

MEMORY TEXT: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Acts 18:9-10.

The general plan and pattern of the lesson is as follows:

- Paul and Barnabas decide to go separate ways on a tour of missionary evangelism. Acts 15:36-41.
- Paul directed by the Holy Spirit to carry the Gospel to Europe. Acts 16:1-10.
- Paul encounters Jewish opposition and Roman paganism. Acts 17:5-14 & Acts 17:22-34.
- Paul at Corinth. Acts 18:1-17.

(1) THE KEY WORD OF THE LESSON IS "COME."

The lesson for today includes several important events in the expansion of the early Church and lives of the Apostles.

Paul and Barnabas decided to launch a tour of evangelism, visiting Churches recently established over a wide area. The beauty of the trip was somewhat marred at the start by a dispute between the two leaders. Barnabas wished to take John Mark but Paul objected, recalling that the young man had deserted them on a previous occasion, due presumably to hardships.

Thereupon Barnabas and John Mark went one way, and Paul and Silas another. There was "contention" between them — a factual situation, a condition that has always existed, and always will exist, in the Church. But the redeeming factor was that the work did *not* suffer. The disagreement turned out to be growing pains!

While on the tour, Paul met Timothy, an event from which the Gospel pro-

gram derived lasting benefit. The fall of the year A.D. 50 found the three (Paul, Silas and Timothy) on a small island in western Asia called Troas. There Paul experienced a vision, in which he was entreated and instructed to "come" and preach the Word in Macedonia (Greece). The result of this decision will be brought into focus as the lesson unfolds.

(2) THE KEY VERSE IS ACTS 18:9.

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace."

Reaching Philippi, a colony in Macedonia, Paul and his helpers began at once sowing the seed of the Gospel. Their first services were in the open air on the banks of a river. Their first convert was a woman named Lydia. Opposition developed, with the result that Paul and Silas were thrown into jail.

There was an earthquake. Prisoners escaped. The jailer attempted suicide, then cried: "What must I do to be saved?" Paul answered by proclaiming the very soul of the Gospel message: "Believe on the Lord Jesus Christ."

From Philippi they moved on to Thessalonica, where the Jews tried to destroy them. Escaping under cover of darkness, they made their way to Berea where "Jews more noble than those in Thessalonica" were willing to listen. After several days, the trio left by boat for Athens. There they came to grips with paganism.

Dr. Winrod says: "The Jews were slaves to tradition. They believed that Christianity meant the destruction of Judaism. The Greeks were slaves to mythology. They felt if the new religion was allowed to advance, it would eventually obliterate their pagan deities.

Neither of these systems could house the new spiritual truths which Paul was divinely called to reveal."

After his encounter with paganism at Athens, Paul left for Corinth "in fear and much trembling," where he remained eighteen months preaching and working at his trade of tent making. Persecution continued from many directions but he was comforted and sustained by the nearness of the Lord's presence as noted in the key verse.

(3) THE KEY FACT: WE ENJOY CHRISTIAN ADVANTAGES BECAUSE PAUL CAME WEST.

On two different occasions, Paul, Silas and Timothy made preparations to return home, going back east, but were checked by the Holy Spirit. What could it mean?

The answer came in a vision during a night of slumber. The days were spent in patient waiting for the Lord to make His will known. Paul's mind was no doubt occupied at times with thoughts about Grecian civilization lying to the west.

While asleep, with the roar of the waves reaching his ears, he saw the outline of a man standing on the banks of the opposite coast, across the Aegean Sea, his arms outstretched, pleading, "Come over into Macedonia and help us." Some think this man was Christ in resurrection glory.

No time was lost in heeding the divine summons. The first available boat found the missionaries headed west. They made a complete turn-about-face. This was the pivot on which Paul's second missionary journey turned, and the result was an eventual revision of the map of Europe.

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LESSON NUMBER FOUR

June 10, 1956

PIONEERING PAGAN AREAS

Acts 18:23 to 21:16. Eph. 5:15-18

MEMORY TEXT: "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Ephesians 5:8.

The general plan and pattern of the lesson is as follows:

- A. Paul at Ephesus. Acts 19:1-10.
- B. Paul's ministry confirmed by miracles. Acts 19:11-22.
- C. Paul in the hands of a mob. Acts 19:23-41.
- D. Paul's preaching triumphs over paganism. Ephesians 5:15-20.

(1) THE KEY WORD OF THE LESSON IS "HEARD."

Upon reaching Athens, Paul went directly to Mars' Hill, the principal center of Grecian paganism. There, he stood at the portals of a temple, above which were inscribed the words, "To the Unknown God." The gist of his famous sermon is recorded in the seventeenth chapter of Acts.

Rebuking the Athenians for their idol worship, he said: "We ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device."

Dr. Winrod visited this place a few years ago and later wrote: "Let us imagine Paul standing on Mars' Hill, within a stone's throw of the Acropolis. On that elevation there stands the famous building called the Parthenon, which was built in the year B. C. 438. It contained a large statue of the goddess Athena made of gold and ivory.

"There he stands with arm raised, pointing across to the Acropolis in the direction of the statue. This act required tremendous courage. He dared to resist the pagan momentum of the centuries in the power and demonstration of the Spirit."

In studying this phase of Paul's life we must be impressed with his tremendously fertile and versatile mind. The Hebrew and Greek ways of thinking are exact opposites and yet, like an accomplished musician who can run his nimble fingers back and forth on the keyboard, he was able to go from one type of mind to the other so gracefully that

neither could help being impressed with the Gospel message.

There have always been two fundamental systems of philosophical thought — the Hebrew and Greek. One is dogmatic. The other is questioning. They represent extremes. Paul appealed successfully to both. The entire civilized world "heard" and felt the impact of his appeal.

(2) THE KEY VERSE IS ACTS 19:20.

"So mightily grew the word of God and prevailed."

Where did the Grecian mythologies originate which Paul encountered when he came west with the Gospel? For an answer one must go back to the days of the Babal builders following the deluge. Ham's descendants were the first to take the ascendancy. One of their number, a superman named Nimrod, ruled over them.

The record says he was "a mighty hunter," or *slave hunter*. He dominated the entire human race. But his chief crime was the organizing of a religious system, presided over by a pagan priesthood, in which he and his wife (Semiramis) were deified as a god and goddess.

Nimrod was killed. His wife later conceived a male child for whom she claimed a supernatural birth, Nimrod reincarnated — showing that the priesthood had a knowledge of a virgin-born Saviour to come, as promised after the Fall in Eden. Worship was conferred on Semiramis as the "mother of God."

The seat of the pagan priesthood was later transferred from ancient Babylon to Asia Minor. The goddess Diana, whose devotees Paul encountered in today's Sunday School lesson, originated with the Semiramis concept.

When his preaching interfered with the business of the silversmiths who made and sold images of the idol, they created the scene described in Acts 19:23-41. But in spite of this age-old, deep-seated opposition to God and truth, we read that the Word grew mightily and prevailed.

(3) THE KEY FACT: TRUTH IS MORE POWERFUL THAN ERROR.

Back of the physical manifestations and persecution in the days of the apostles, a struggle between truth and error was in progress. The Church faced two powerfully entrenched enemies — Judaism on one hand and Paganism on the other. Truth always triumphs in the end and this explains the success enjoyed by the Gospel.

Error may hold sway over human minds and occupy the throne for a time, but the voice of truth will not be permanently silenced.

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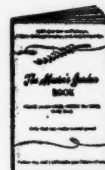


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